

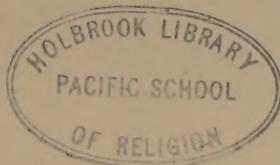
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IMPORTANT NOTICES

1. *Change of mailing*—In cooperation with the Government it is proposed to issue CHRISTIAN EDUCATION four rather than five times per year during the months of March, June, September, and December.
2. *Annual Meetings*—The annual meetings for 1943 will be held at the Hotel Cleveland, Cleveland, Ohio, during the week of January 10.

Christian Education

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A Charge to Christian Leaders*

BY LUTHER D. REED

YOU have been exempted from military service in order that you may render a special service to your Country as well as to your Church. No earthly sword will be placed in your hand. But you must render service and you must wield a sword. Your service will be primarily to the souls of men and your armor must be stronger than metal. No sword but the sword of the Spirit, which is the Word of God, can defend and deliver the human spirit from the power of sin and evil.

You may understand all mysteries and all knowledge, you may read your Bible in Greek and Hebrew, you may have theorems of theology by heart, and you may have mastered the techniques of homiletics, liturgies, and church administration, but unless you have the sword of the Spirit and wield it, you will lose your battle. Take the sword of the Spirit, wield it in God's Name, and help your generation to learn the lesson that in the knowledge of God and in the doing of His will is its peace.

Give all possible aid to our Country and to those who defend it, not only for our Country's sake, but also for the Church's and the Gospel's sake, for those who would destroy our Nation would destroy the Church and the Gospel too if they could. But do more than help to preserve "the American way of life." Help to establish a better way than any nation has ever known—Christ's way of life.

* This statement is part of the charge to the graduating class of the Lutheran Theological Seminary, Philadelphia, Pa., delivered by President Luther D. Reed at the commencement exercises, May 30, 1942. These paragraphs are so pertinent for religious leaders, anywhere and everywhere, that the editor believes it is desirable to give them extensive circulation.

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Keep fit for your service by self-discipline and prayer, by unswerving faith in God and love to all mankind. Let no soldier or sailor or airman in the armed forces surpass you in courage, in loyalty, in resolute action, in resourcefulness, in endurance, and in sacrifice. Thus you will prove yourselves worthy of your Saviour's call, your Country's trust, and your Church's commission.

May God bless each one of you richly and build your life and labors into the very walls of His eternal Kingdom.



Readjustments of Higher Education in a Period of War*

BY AARON J. BRUMBAUGH

MANY of the colleges and universities of the United States, particularly the liberal arts colleges, are "on the spot."

They are confronted with the problem of self-preservation, while endeavoring to make their contribution to the needs of a nation at war.

They are confronted with the problem of preserving the ideals and values associated with a liberal education, and yet training students in the scientific and technological competences essential to the conduct of a war.

The church-related colleges, those which include among their objectives the cultivation of Christian character, are confronted with the problem of explaining in practical terms, *i.e.*, in terms of everyday living and human relationships, the meaning of the great commandments of the New Testament and the fundamental concepts of Christian living, when hatred and the destruction of life and property are the order of the day.

They are confronted with the difficult problem of counseling as to a wise course of action those students whose consciences forbid them to take any part in war and those whose sense of responsibility impels them to give up at once their education for the sake of serving their country.

They are confronted with the problem of asking for deferment or of granting leaves to key members of the faculty who feel called upon to serve their country or whose services are requested by governmental agencies.

Some are confronted with the problem of maintaining their sta-

* This statement was presented to the Eleventh Pastors' Institute and Educational Conference held at the University of Chicago, July 27 to August 9, 1942. It was read in connection with a seminar on "The American College Campus in War-Time—Changes and Their Impact on the Religious Program," conducted by Dr. Thornton W. Merriam, Director of the University Board of Religion, Northwestern University. Dr. Brumbaugh is dean of the college of the University of Chicago.

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tus as private institutions while budgets are declining and incomes from endowments are jeopardized by rising taxes.

The situation becomes even more precarious when the government threatens to tax properties heretofore exempt from taxation and at the same time proposes to advance from public funds financial aid to cover some of the additional costs incurred in advancing the war effort.

SOME ADJUSTMENTS

But a crisis such as this one is not without some benefit. This conclusion is supported by the adjustments that the colleges are making. Some of these adjustments are primarily matters of expediency, measures of self-preservation. Others, however, are reforms that have been long overdue and that might have been delayed much longer had they not been precipitated by war conditions. What are some of these readjustments?

1. Acceleration. The Baltimore Conference of Colleges and Universities held on January 3rd and 4th, 1942, advocated the principle of acceleration. This means the abandoning, for the duration and probably forever, of the long-cherished time factor regarded essential to getting a liberal education. Some institutions have shortened their regular sessions from eighteen to fifteen or sixteen weeks and have introduced a third session of approximately the same length. They are really on the tri-mester basis. Long vacations spent in employment or in comparative idleness have gone by the board. Other institutions are achieving the same end by operating on the quarter plan. By utilizing the full calendar year students are now able to complete in three years or less the educational programs that formerly required four years.

As a further aid to acceleration some institutions have decided to admit qualified students at the end of the junior year of high school. The wisdom of this policy depends upon the methods of selection which are used. The idea is not new. A few institutions have had such a plan for a number of years.

Acceleration is also achieved by allowing students of exceptional ability to carry more than a normal academic program. Here again, a long-established policy is being abandoned. Colleges have proceeded on the unfounded premise that all students should carry the same number of semester hours, usually fifteen

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or sixteen. Any departure from this policy required special action by the college faculty or by a committee authorized to pass on individual requests. The fact that students differ in their ability and in their previous preparation has been completely ignored. Now, under the stress of an emergency, colleges are compelled to review and revise their time-honored policy. There is, of course, the danger in the new policy of allowing all students regardless of their ability and previous achievement to increase the load they endeavor to carry, with the result that educational standards will be lowered or the percentage of failures will markedly increase.

Closely linked with this plan of acceleration is the adoption of a system of comprehensive examinations in lieu of course credits. This plan, not as generally adopted as other forms of acceleration, provides an opportunity for students to demonstrate their competence and achievement in certain subjects or fields of knowledge without spending a prescribed period of time in taking courses covering materials which they have already mastered.

A few colleges have already adopted the policy of allowing full credit for courses left incomplete when men are called into military service. Certainly every consideration should be given students in such circumstances. There can be little justification, however, for ascribing to students educational achievements that they have not demonstrated in fact.

2. *Reorganization of the curriculum.* The curricula of most colleges have long needed a critical review. Departmental offerings have been over-expanded by enthusiastic faculty members without regard for the actual need for the courses. Now that faculty members are being called into service and budgets have to be trimmed or cut, colleges are weighing the value of their offerings and are reducing their programs to the essentials. By this process a great deal of water is being squeezed out of their curricula.

But while reduced offerings in some areas are being effected, expansion is noted along other lines. New courses, technical and vocational in nature, are being introduced. Granting that these courses may be essential to the war effort, here is a change in policy as far-reaching in its implications as the abandonment of

the time element. In fact, military authorities have been more far-sighted than educators. It is the military leaders who have urged that colleges retain the essential elements of a liberal education.

The extension of courses in science and technology is inevitable but we must retain in essence, if not in extent, the fundamental courses in history, philosophy, religion, literature, and the fine arts. While it would be a tragedy of inconceivable magnitude to be subjected to a dictatorship and its ideals wholly incompatible with our own, it would also be tragic to produce a generation of technologists who lack an understanding and appreciation of the foundations and principles of democracy or of the richness of the culture which they are fighting to preserve. Moreover, the perpetuation of democracy after the war will depend upon the competence of its citizens and leaders to share intelligently the many problems which inevitably will arise. In Plato's language, "Unless . . . there is a conjunction of these two things, political power and philosophic intelligence . . . there can be no cessation of troubles for our state, nor, I fancy, for the human race either." Thomas Jefferson emphasized the same point when he said, "Laws and institutions must go hand in hand with the progress of the human mind. . . . I know of no safe depository of the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education."

One change in curriculum offerings which has far-reaching implications is already noticeable. Courses in United States history, in United States government, and those centering in the literature and culture of the United States are giving way to history of the Americas, and inter-American culture. In one sense this represents a broadened concept of American institutions and culture; it may, however, reflect the development of a hemispheric nationalism which will be prone to neglect those historical elements of human experience which make for international citizenship.

3. Research. The programs of those institutions in which research has played any significant role are being re-directed.

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Laboratories and personnel are given over to research on war projects. This change in direction may prove to be a gain rather than a loss; certainly it gives meaning to research in terms of vital current needs. Moreover, new discoveries and inventions may be produced which will have important post-war implications. In any event, the usual peace-time research has been supplanted by research for war and the exigencies of the times have accelerated its tempo.

4. Increased Use of Physical Facilities. A number of institutions are learning how extravagant they have been in the use of their space and facilities under normal conditions. These institutions are now being asked to house and board hundreds, even thousands of men in uniform. They are asked to provide these men with instruction in courses in meteorology, radio, mechanics, navigation, mathematics, and military subjects. By shifts in class schedules requiring some professors to come to the campus to teach in the afternoon or evening, by reducing the number of class sessions per week, thereby requiring students to learn more by reading and less by lectures, these institutions find that they can extend the use of their facilities by fifty or even one hundred per cent without reducing the effectiveness of their educational efforts.

SOME BASIC PROBLEMS LIE AHEAD

In responding to the urgent demands of today our colleges and universities must not lose sight of tomorrow. Measures of momentary expediency may bolster their budgets and may assure their continuation for the duration. But then what? Will they be able to maintain or recover their integrity as private institutions? In the face of rising taxes and declining fortunes, will they be able to secure gifts and contributions which will assure educational respectability? The optimist goes on in a somewhat befogged faith, believing, or at least hoping, that having survived several wars and depressions the colleges will be able to withstand the effect of one more war. The pessimist says, "The day of the private college is all but past. In another ten years a large number of them will go out of business." The history of American colleges suggests that the faith of the optimist has generally been justified, that the prophecy of the pessimist oft repeated has not

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come true. But faith alone will not save the colleges. Faith without works is dead.

One fact seems quite clear. The readjustments which the colleges and universities are making must not lower the quality of their work. Plans for shortening the period of instruction, for increasing students' academic loads, and for admitting students at an earlier stage in their secondary education must be accompanied by provisions for measuring the abilities and achievements of students, for understanding their personal problems and giving them sound counsel. To treat students en masse under the new programs will inevitably mean lowering the quality of work the colleges do.

POST-WAR CHALLENGE TO HIGHER EDUCATION

To justify their continuation in post-war reconstruction, these institutions must produce men and women of broad social intelligence, men and women whose altruistic vision extends beyond American boundaries, men and women who are thoroughly grounded in the way of life to which this nation was dedicated by its fathers. To this end the humanities and the social sciences must be given their place along with the natural sciences. In the words of our President, "We have one great task before us. That is to win the war. At the same time it is perfectly clear that it will be futile to win the war unless during its winning we lay the foundation for the kind of peace and readjustment which will guarantee the preservation of those aspects of American life for which war is fought. Colleges and universities are in the particularly difficult position of balancing their contributions to these two ends. I am sure, nevertheless, that the leaders of our colleges and universities can be depended upon to find the wisest solution for the difficult problem of how to make this twofold contribution."¹

War has made new demands upon higher education. In meeting these demands the colleges and universities have undergone changes from which they will never fully recover. They will never again be the same. Time alone can tell what the gains and losses will be. Much will depend on the vision and the wisdom with which they attack and solve their problems.

¹ President Roosevelt, in a letter to the Association of American Colleges in session at Baltimore, Md., January 2, 1942.

Christian Doctors at Work in War-Time*

BY EDWARD H. HUME, M.D.

IN a recent address President Roosevelt made special mention of the singular bravery displayed by Dr. C. M. Wassell while ministering to those in medical need in the Dutch East Indies. Left in charge of 12 severely wounded men on the island of Java in the face of an advancing Japanese army, Doctor Wassell decided to make a last, desperate attempt to reach Australia. Stretchers were improvised and the hazardous journey to the seacoast and then to Australia was made successfully despite the terrible sufferings of the men. According to the President, "Doctor Wassell kept them alive by his own skill, inspired them by his own courage." For this he was awarded the Navy Cross.

Before Doctor Wassell enlisted in the United States Navy he was a medical missionary in China, and his bravery under fire but dramatizes the significant role of medical missionaries the world over.

They are far more than just doctors of the body. Even in the midst of war they work so that, both in thought and deed, the Christian witness may be linked integrally with healing. In collaboration with their non-medical brethren they believe in ministry to the whole man, the total personality, and not alone to his wound or his diseased lung.

Almost every day we hear new stories of how these fearless professional workers have given themselves without stint, stories which bear out the fact that they minister to the whole man.

For instance, there is Doctor Gordon Seagrave of the Baptist Mission Hospital near Rangoon in Burma. He was one of the

* This inspiring statement is released by the Federal Council of Churches, of whose Commission on Religion and Health Dr. Hume is Vice-Chairman. He is also Director of the Christian Medical Council for Overseas Work. Since the Church is interested in training Christian leaders for all callings and professions, this article shows the significance of Christian education during the pre-medical course.

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first to respond when war came to that country. Getting such assistants as he could muster, laying hold of such supplies as were on hand, commandeering a few nurses, off he started into the areas of combat, across treacherous rivers and through jungles. With fear for nothing but indecision and inaction, his service during those difficult weeks before Burma fell was constant evidence of the thing in which he believes.

So inspiring was Doctor Seagrave's example that Doctor Galen F. Scudder, of the Reformed Church Hospital down in Ranipet, South India, formed another surgical unit and hurried into Burma. The work of Doctor Scudder and his colleagues, added to that of Doctor Seagrave, serves to demonstrate conclusively that the ministry of healing is of the very stuff of religion.

Around the world, in Turkey, every one knows the name of Shepard. Doctor Lorrin Shepard is the best known and best loved physician in Istanbul. Whether Doctor Shepard takes you out to visit the great array of striking mosques that make the old Constantinople so memorable; or stands by you on a height on the European side of the Bosphorus and points out to you that hospital in Scutari that was made famous by the pioneer nurse, Florence Nightingale; or lets you stand by him as he operates in the splendid new American hospital, his own creation, in the midst of Istanbul—no matter where, you soon find what a Christian doctor means in a world at war.

When earthquake crashed through the quietness of a mountainous area in Turkey Christmas before last, Doctor Shepard was one of the first to arrive on the scene of the disaster. With a team of ministering workers he brought relief and, just as important, courage to the entire countryside. Better still, the Turkish Red Crescent Society (like our Red Cross) worked side by side with him. A tower of strength in a world in need!

Another is Doctor George Way Harley at the well known Methodist Hospital in Ganta, up in the hinterland of African Liberia. African sleeping sickness? Yes, he sees cases by the score. Yes, he has had it, and has cured himself by taking the necessary series of doses of tryparsamide, the great chemical compound with which cure can now be effected. But more. He has so lived with the Africans, so understood their ways of life,

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whether in medicine or in worship, that a great anthropologist at Harvard recently said, "Like Scipio, he has earned the added name of Africanus." Harley Africanus! How the world needs doctors like him, whether in war or in peace, professionally skillful, ministers of compassion, ambassadors of the Kingdom of God.

To take one more story at random—that of Doctor Robert McClure of Canada. When his central hospital and all its satellite hospitals, which he conducted so efficiently up in Honan province in China, were taken over by invading armies, off he hurried to Yunnan, that great southwestern province so recently prominent in the news, linked to the outer world by the Burma Road. He offered himself to the International Relief Committee. As surgeon in a land where communications were difficult, he found himself acting as chauffeur, as truck driver, and as highway engineer—in order to get supplies to do his medical job. Into each task he literally poured his strength without reserve.

Once, in a little wayside station on the Burma Road, he stood between two trucks, trying to siphon gasoline from the tank of one to the tank at the rear end of another. An inept driver, misjudging distances, bore down on him and Doctor McClure was crushed between the two bumpers, being finally extracted with more than a dozen fractured ribs and with both collar bones dislocated. After his recovery, he accepted the call of the American and British Friends Service Committees to act as chief surgeon for their fleet of mobile ambulances to serve up and down the Burma Road. "Am I a pacifist?" he retorted when some one asked how he could serve so willingly with a Quaker organization, "Never in the world; but they are out to minister to China's need and I can work side by side with them without a moment's hesitation. It is a common cause!"

Through the hands of men like these the Christian ministry of health and healing goes forward, more needed than ever in time of war. Now their service is meeting emergency need. But even in war-time the insights which lead to sound integration of religious and medical work are gaining new momentum.

The medical missionary of today is an ambassador, a messenger of good-will. He is more than an emissary of government. He may be a citizen of this country or that, carrying an official pass-

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post with him. But he is, primarily, a representative of the Christian movement, in witnessing for which he is a vivid and trusted participant.

Think of the testimony paid to the medical missionary by Generalissimo Chiang Kai-shek and Madame Chiang. "Through these days of war we have learned to depend on our friends, the medical missionaries. They have stood firm everywhere, during bombings and military attacks. People of every class in society have flocked to their hospitals, not only for treatment of their sicknesses and wounds, but also to share their morale. We honor them as never before and count on their continued presence in our midst."



The Church-Related College and the Long Range Program

BY WALTER E. BACHMAN*

THE church-related college of liberal arts and sciences is obligated by its very purpose and by its church relationships to fulfill a twofold function, namely: (1) it must be a standard college of liberal arts offering to its students opportunities for high scholastic attainments and enriching cultural development, and (2) it must be vitally Christian in its teachings, life, and atmosphere. It must be serviceable to both the church and the state.

The goal of education is complete living. Accordingly, the first task of the church-related college, as a Christian institution of higher education, is to teach its students to live richly, abundantly, harmoniously, and completely. But educators frequently differ in their judgments as to what the rich, abundant, harmonious, and complete life includes. Some educators, among whom are those in the church-related colleges, believe that complete living includes the religious as well as the many other aspects of life. In order to give concreteness to this thought, an eight-fold system of values is proposed as a basis for the recognition of the opportunities for complete development which are to be provided for students in church-related colleges.

A SYSTEM OF VALUES

(1) Bodily Values. The physical ideal is health, strength, vigor and beauty of the physical life, and the maintaining of conditions of highest efficiency and accomplishment.

(2) Intellectual Values. The intellectual ideal includes the winning and use of knowledge and understanding, the ability to think clearly and truly about human experience as a whole, and

* Dr. Bachman is Dean of York College and also Professor of Philosophy and Religious Education. He was formerly on the faculty of the Biblical Seminary, New York. This paper was read at the recent meeting of the Nebraska Council of Church-Related Colleges, and it describes the next steps in the long range program with special reference to Philosophy and Religion.

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the power and insight to discover, appraise, and relate the known and knowable facts and truths.

(3) Moral Values. Moral values are the character values which are judged to be good, approved in thought and conduct, and in harmony with the moral ideal. Mankind must have some system of moral imperatives and moral checks, and these must be taught.

(4) Aesthetic Values. Aesthetic values are the values of beauty appearing in countless forms in art, music, literature, nature, and character. The aesthetic ideal is the refinement of taste to appreciate, to enjoy, and even to produce the beautiful.

(5) Vocational Values. The vocational ideal is grounded in the conviction that everyone should render useful service, and experience the satisfactions and compensations which spring from shared responsibilities and freedom from economic dependence. The college, of course, is not a professional nor a vocational school, with the exception of the preparation of public school teachers. Nevertheless, as a pre-professional and a pre-vocational institution of higher education, it has a peculiar opportunity in the field of vocational guidance.

(6) Recreational Values. Through recreational activities, in their manifold wholesome forms, happiness may be increased, character developed, and life enriched by the enjoyable and the beneficial use of leisure time.

(7) Associational Values. Living and learning to live in happy and helpful relations with one's fellow beings is a worthy educational ideal. The social life finds expression in the family; in the life of the school, the church, the community, the state; and often to a lesser or a greater degree in the uttermost parts of the world.

(8) Religious Values. Christian ideals and Christian living are to be thought of as essential elements of a normal life; as natural and as normal as eating, sleeping, working, and playing. The Christian message has its roots in the background of history. The values of Christianity are grounded in human nature; they derive their meaning from those experiences which relate man and God, and from those forces which transform the inner life of man and enoble his social relationships. The realization of

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the Christian values in life finds its fruition in life as a whole, unifying and inspiring the other values of life as leaven leavens "the whole lump."

This table of values is eightfold; not eight wholes, nor eight parts, but eightfold; eight phases of one whole. It is important to recognize the interrelatedness and the interpenetration of these values in the organic structure of human experience in order to free our minds from tendencies to segment life into a series of water-tight compartments. For the life of an individual must be viewed as a whole, functioning through the successive fragmentary experiences of daily living. The test of greatness of character is the fullest well-rounded development of these character values.

All of the departments of the college may be expected to contribute to the full well-rounded character development of the students. Each department will naturally minister to some aspects of life more than to others. Yet the whole life, including the religious life, of students will be more or less influenced by all departments. It is for this reason that members of the faculties of church-related colleges are expected to be Christian in points of view and experience as well as to possess the necessary qualifications for offering academic work in their respective fields of major interest. The department of religion is charged with the special responsibility of promoting the realization of Christian values. However, in the department of religion the other values of life may not be denied or ignored.

IN THE FIELD OF RELIGION

We are now ready to declare, in partial answer to a question implicit in the subject of this paper, that the next steps in religion, in the long range program of the church-related college, are not only a continuance of the usual course offerings in religion, but a clarification of Christian truths, a vitalizing and stabilizing of Christian attitudes, and a strengthening of Christian habits, desires, and skills in the midst of a topsy-turvy world which is made, and will continue to be made, more chaotic for students of religion by the many diverse and conflicting philosophies and practices of life. There are, however, enough certain-

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ties in the Christian religion for men to live by, as victorious Christians. These certainties must be made reasonably clear and convincing to students who are confronted with many complex problems, and who are doing serious work in a number of academic fields of study. The principles of Christianity must pulsate through all the work programs and the campus life of the students. Thus, all of life's values may be enriched and harmonized. The indefinite longing, the unuttered petition, in matters of religion, of many a serious minded student may well be stated in the words of a stanza of a familiar hymn:

“I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away.”

One specific and practical method of giving clarity to Christian thinking and of promoting Christian character development is to offer an orientation course for Freshmen under some such title as: “Christian Living.” In this course there should be a consideration of problems of college students from the viewpoint of Christian standards and ideals as these may be made to function in life. It is suggested that in the first part of the course there be a thorough study of the principles and teachings of Jesus as presented in one of the Gospels. With this study as a foundation, personal and social problems need not be discussed merely on a basis of general information and personal opinion.

It may also be stated here that whether or not there is a major offered in religion, there is need of a “service minor” in religion, to prepare students for the tasks of Christian work as lay leaders.

IN THE FIELD OF PHILOSOPHY

What are the next steps in the long range program of the church-related college with special reference to the field of philosophy? In partial answer to our question, it may be briefly said, in the words of a familiar phrase, that the business of philosophy is to help students “to see life steadily and see it whole.” In attempting to help students to see life steadily and see it whole, teachers of philosophy endeavor to recognize and to relate, in a comprehensive, coherent, and consistent world view, findings

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in the various specialized fields of knowledge. It is the function of teachers of philosophy to guide students in the direction of developing a Christian philosophy of life of their own, based upon the foundations of the history of philosophy and current philosophic thought, and with due recognition of known facts and the world of human values. While this has always been the purpose of departments of philosophy, at this particular time a re-emphasis is needed.

The additional suggestion is made that a larger proportion of our students should have the outlook on life that courses in philosophy will help them to attain. This cannot be successfully done in one course.

Just here, and apropos of the tendency in some places to attempt to reduce the length of the college course, a warning is considered timely. When the time for the college course is shortened the strength, in the field of character education, is weakened; for it takes time to develop character and to mature in Christian knowledge, experience, habits and skills.

RESPONSIBILITY FOR POST-COLLEGE EXPERIENCES

What has been said thus far is not the entire story. There is a fourth aspect of the long range program as it relates to Christian college education in general and to the fields of religion and philosophy in particular. The long range view requires full recognition of the whole of the student's life during the many years after the educational experiences of college days are over. It is clear that for the most part professional and vocational training is rightfully not a part of the program of the college of liberal arts and sciences. Nevertheless, and regardless of the specific types of worthy professional and vocational activities and careers entered into by the college graduates, these alumni may be expected to contribute to the strength and to the welfare of our nation as a Christian nation, and to the realization of the highest ideals of our democratic way of life. In order successfully to meet the challenges of life, as college graduates should meet them, there will be called into use all of the training of college days. The contributions of every college department will be serviceable.

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There are four present-day agencies through which, in general, graduates of Christian colleges may make their respective contributions to a democratic Christian social order, regardless of their particular chosen professions and life careers. These agencies are the home, the school, the church, and the community.

A large proportion of college graduates become home-makers. The family is the basic unit of civilization, in which all the latent powers of life are bestowed through heredity, and developed through the social forces of the home environment. The home is the center of life's activities and interests, a determiner of habits, a revealer of truth, a creator of ideals, and a teacher of religion. The Christian college should furnish Christian homemakers.

Our system of public schools is one of the most impressive and characteristic features of American life. The laws of all the states require a certain amount of school attendance. The leaders in the public schools are the teachers and officers. Teachers who are thoroughly Christian in point of view and attitudes will be strong, contagious, Christian influences whatever subjects they teach. Public spirited citizens, acting through the boards of education, parent-teachers associations, and as school officers, have opportunities to help set the standards and determine the ideals in our forward moving system of public education. The Christian college should furnish Christian teachers and officers for our schools.

The Christian church is a most powerful and a most influential institution. It has been so for nearly twenty centuries. The church, with adequately trained and consecrated college men and women among its loyal membership, may the better reveal Jesus as the light of the world. The Christian college should furnish Christian lay leaders for the church who will be officers and workers in the various departments and teachers in the church school.

The community may be made a powerful force of intelligence and righteousness. Community life is very complex. In addition to the home, the school, and the church, there are many other institutions and activities in the community which need the sound judgment and contagious leadership of Christian men and women who are graduates of our colleges. The Christian college

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should furnish men and women who will help to make a Christian community.

The next steps in the long range program should include a bringing together of all the fields of education in the church-related college in a manner which will extend the usefulness of all of them. This should be no mere mechanical union but a specialized contribution in its own right, and will be offered in the form of a definite one year course for upper division students. Let us call the course The Philosophy of Religious Education. Some may question the place of such a course in a liberal arts college curriculum, for there are some who believe that education in ways of thinking is cultural and education in ways of living is vocational. On this point, Dr. John Dewey says: "Only superstition makes us believe that the two are necessarily hostile so that a subject is illiberal because it is useful and cultural because it is useless." A course in The Philosophy of Religious Education is both cultural and practical, designed to lead students themselves to be successful in Christian living and, at the same time, to prepare them to be successful in Christian leadership in home-making, in undergirding the public schools, in serving in local churches, and in performing the many duties and privileges of Christian citizenship.

There are five points of view from which such a study may be profitably undertaken: (1) the historical approach including the educational ideals of the Bible, Jesus the master-teacher, and the educational landmarks in Christian history, especially the United States; (2) the practical program as touching the home, the school, the church, and the community; (3) the central Christian values in the field of religious education; (4) the foundation principles of education, with special application to the field of religion; (5) discussions designed to assist students to see the situation as a whole, and to aid them in their thinking and efforts to carry abiding values into a progressive future.

And now finally to summarize—the next steps in the long range program of the church-related college which have been considered in this paper are four in number:

1. In the educational program of the college as a whole, the task is to help students to live richly, abundantly, harmoniously, and completely.

THE CHURCH-RELATED COLLEGE

2. In the field of religion, the task is to present the Christian religion with clarity and conviction.
3. In the department of philosophy, the task is to help students "to see life steadily and see it whole."
4. In the course in The Philosophy of Religious Education, the task is to stimulate and guide students in their own Christian living, and to prepare them for Christian lay leadership.



Education Is Service

BY SISTER M. HONORA*

“AM I taking the right thing? I want to be *doing something* for the country.” So spoke the mother of a college student who is attending a class in News Analysis at her daughter’s college. Some of her friends had been talking to her about their work in quantity cookery, first aid, and other “activity” courses. We were able to satisfy her doubts and she is still analyzing news.

In view of the feverish desire to be “*doing something*,” it may be in point to call attention to the fact that there is more than one kind of doing. Some of the activity engrossing people at the moment recalls a scene in a Civil War hospital. A helpful lady approached a disabled soldier. “Wouldn’t you like to have me wash your face?” The soldier answered, “Yes, lady, if it will make you happy. You’re the seventh one this morning.”

KEEP NORMAL IN EDUCATION

Now it is not that the soldier’s face did not need washing—once, but there were six too many people working at the job. The moral for the schools and colleges is clear; what is more they have heard it reiterated dozens of times in the last few months: Keep up normal educational processes; if and when special types of service are needed, you will be notified. In fact, the February 19, 1942, bulletin on *Higher Education and National Defense*, issued by the American Council on Education, carries this statement:

“The result of (these) investigations to date indicates the necessity for maintaining the fundamental, basic program of the college. There is continued emphasis upon the need for physical stamina, mental alertness, and training in physical sciences and mathematics. This does not imply that there are not many opportunities for specialized types of training, and the number and variety of them are multiplying daily as the armed forces and industry are

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making increasing demands upon the institutions of higher education. It does, however, indicate that to lose sight of basic educational values and to train only, or even largely, in terms of specialization would be unwise and, in the long run, detrimental to the most effective utilization of the potential services of students in our colleges and universities."

Women's colleges particularly are inclined to seek, or perhaps feel forced to seek, what may be for the time at least, superfluous activities to convince themselves, their students and their patrons that they really are contributing to the national cause. A better method of arriving at this very desirable end would be to give sincere, forceful publicity on campus and off to the patriotic service rendered by the right kind of education.

Even in the face of present needs, we may be bold enough to say that occupational, *i.e.*, vocational or professional, training is the lesser part of that service. It is a case of "these things should be done and those others not left undone." Certainly every young woman on graduating from college should be able to earn her own living, and certainly every college should see to it that a significant percentage of its graduates should be equipped for fields in which there are now or soon will be shortages. This will not be difficult even without introducing courses in engineering and the like into the women's institutions. Almost any kind of training, be it thorough and inclusive of a fair range of skills, is practical in time of war.

There is no attempt here, nor even the slightest inclination, to minimize the importance of the vocational aspect of college education. It is genuinely important. If we are frank, however, we must admit that it would not take four years in college to impart most of the skills and abilities that occupy the days of the majority of the working world.

Manifestly, however, we must keep on getting our girls ready to go into schoolrooms, laboratories, offices, news publishing agencies, libraries, stores, hospitals, and if possible we must get them ready better and faster. That is service. But that is not all of service.

INTANGIBLES BASIC FOR SERVICE

We should not need to have impressed on us the importance of
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the intangibles, the spiritual realities that vivify and give significance to the material elements of our existence and functioning. On the other hand, if we are worthy of our heritage, we should be veritable apostles of "the spirit that quickeneth," the spirit that alone can lead to reputable victory. But be that as it may, actually we are being urged to do what as Catholic educators we have been doing these many years—not merely to train workers, but to produce leaders, to teach religion, to develop character, to instill the principles of democracy and of social justice.

None of us are too satisfied with our success along these lines; all can afford to study ways and means of improvement in method and of increase of intensity in effort. Our best service to the country will be to make our colleges more Catholic. The Mystical Body of Christ is the very school of democracy; the encyclicals chart its practical working out. Character formation has its foundation in the Fatherhood of God and the brotherhood of man. Worship, personal and corporate, keeps man balanced in humility.

With religion as a basis build as high a superstructure of history, economics, sociology, and all of the other arts and sciences as you like and can; your house is founded on a rock. Without it—well, great has been the fall of fair and prosperous nations.

All of this is nothing new to us, but how specific are we in our attack on general problems? Take this matter of democracy, for instance, *i.e.*, Christian democracy. Watch young people. They are most democratic—individualists rampant, in fact—when it comes to their rights; but how they can efface themselves in a crowd before a question of personal responsibility for the common good! We should be performing a divine as well as a national service if we could *convince* them that personal virtue is a social good as personal sin is a social evil. Altogether too many Catholic students are practical sceptics about this truth; yet it is basic in all human relationships beginning in the family circle and ending in the world of nations.

But shall the Catholic college stand aloof while all the rest throw themselves into defense activity? Or must college women merely stand and wait? Can we maintain student morale unless we participate in what is "going on"? No, and no, and no again; education is service.

EDUCATION IS SERVICE

Curricurally speaking, the administration of a college has the patriotic duty of accelerating programs, supplying courses, providing equipment and personnel, and meeting any other expressed needs of the government to the utmost capacity of the institution. Co-curricurally, there should be included in the program some provision for giving the students knowledge, experience, and skills that will make them immediately more useful and permanently more valuable to any community in which they live. And in a woman's college the latter does not mean just first aid and knitting good as these may be in themselves. Only the Red Cross knows how many half-made, ill-fitting, and otherwise indefinite and defective garments are produced in a wave of patriotism.

MARYGROVE'S PROGRAM

At Marygrove College both educational service and morale—if one cares to make the distinction—are being promoted by a program of courses that engage the entire staff and student body. The work has been taken up with enthusiastic interest and we expect it to net concrete results.

In the planning of the courses, the general objectives of the college were kept in mind while the selection of specific matter was largely along the lines suggested by the various agencies promoting school and civilian defense and morale and by the authorities who represented the government at the Baltimore Conference. They fall into two divisions: study groups and activity or skill classes. A number of the students' mothers have joined them in both types of class, hence adult education is being furthered. The prime idea in all classes is to stimulate student participation in preparation for leadership in volunteer work this summer or later.

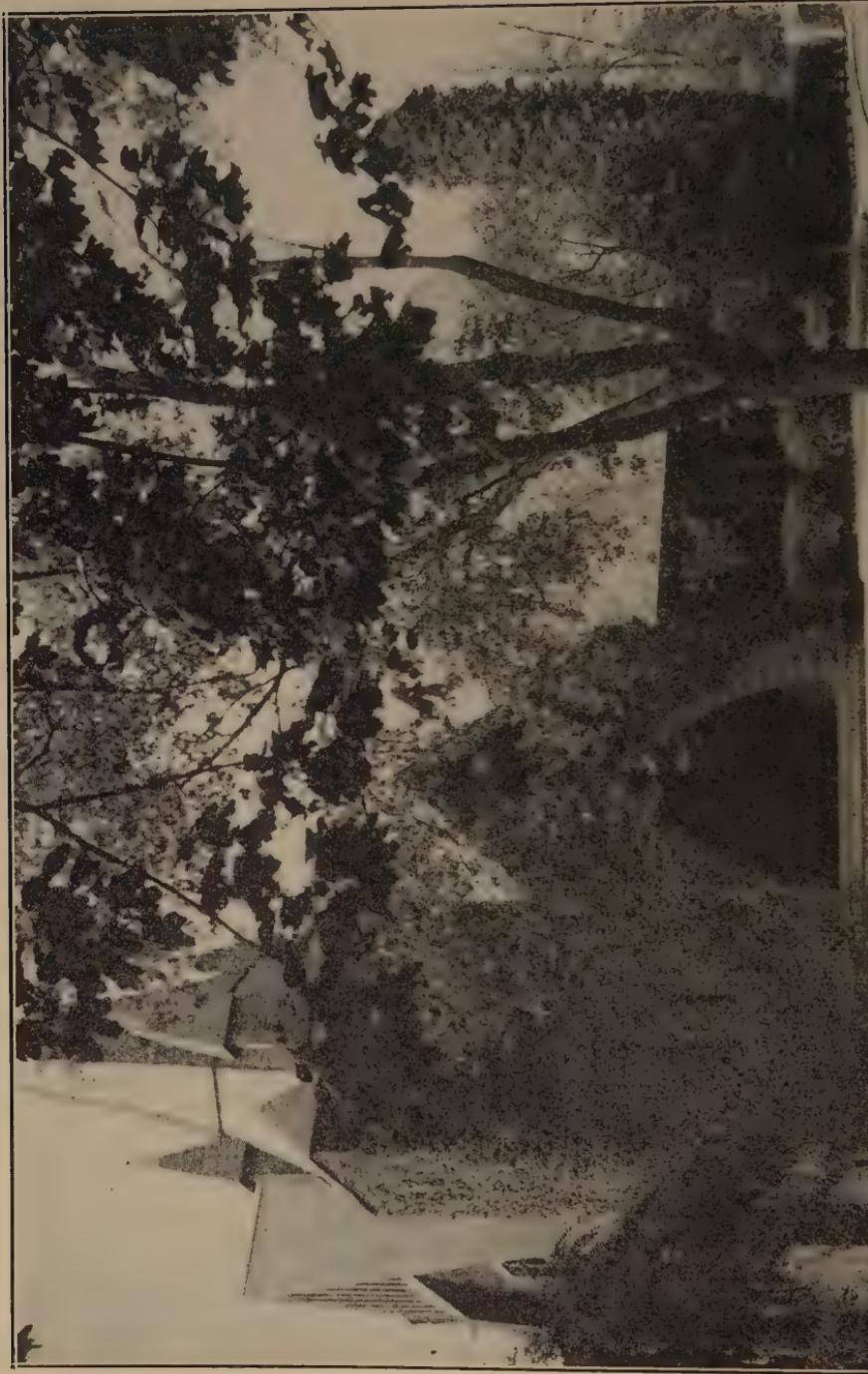
The first division includes classes in principles of government, sociology, economics, international relations; in American art and music; geography, psychology, statistics and news analysis. The second covers publicity, several branches of home economics, recreation, laboratory technique, crafts, occupational therapy, technique of business machines, motor mechanics, girl scout leadership, photography, and Spanish newspaper interpretation.

The organization is simple. Classes meet all at the same time,
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once a week, at an "inserted" period in the schedule. The coverage of each course is limited to what can be handled with definite profit during the time allotted. The faculty volunteered for all of the types of service they could offer and were assigned where they were needed; each student chose the class in which she was most interested and with the exception of the instances where classes had to be limited in size, is in the class of her first choice. All this in behalf of the personal element that makes for morale.

Each college must, of course, decide for itself what contribution its faculty and students can best make to the total war effort. A safe measure, however, of the educational value of activities undertaken in connection with this or any other emergency is whether the students develop through them powers and abilities that will be significant to their future living. We are superconscious of our duty of service now; let us remember that since our business is education, that duty never was nor ever will be less important.



From Prayer Meeting to University*

BY JAMES MADISON NABRIT

HOWARD UNIVERSITY had its origin in the days immediately following the Civil War. Slavery as a labor system had been abolished in law and in fact, and freedom was a condition for all the people. Thousands of the freedmen flocked from Virginia, Maryland, the border states and from farther south to the Capital of the Nation. The presence of a group forming about one-third of the population of the city of Washington, emphasized the necessity both of educating the masses and of preparing trained leaders for them.

BORN IN PRAYER

The idea which gave birth to Howard University grew out of the Monthly Concert of Prayer for Missions which was held in the First Congregational Church of Washington, D. C., November 19, 1866. On the following evening, ten persons assembled at the home of H. A. Brewster and decided unanimously to establish an educational institution, "in view of the pressing demand of the southern field" according to the words of the resolution which was passed.

Action was taken at the meeting giving the school the designation of Howard Theological Seminary, after General Oliver Otis Howard, who had been active in the organization of the project. General Howard personally protested having the honor accorded him, but accepted it reluctantly at the pressing invitation of the others at the meeting. At a meeting on January 8, 1867, the name of the institution was changed to Howard University. It has always been open to all races and both sexes.

Oliver Otis Howard, a graduate of the United States Military Academy at West Point with the class of 1854, was appointed

* This is a brief sketch of Howard University, Washington, D. C., as it rounds out three-quarters of a century, 1867 to 1942. Mr. Nabrit is a graduate of Morehouse College and received his doctor of jurisprudence from Northwestern University. While associate professor of law he served for one year as executive assistant to President Mordecai W. Johnson. At present he is the secretary of Howard University.

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colonel of a Maine Regiment in 1861. After service which distinguished him at Bull Run he was promoted to the rank of brigadier general. Following his services at Fair Oaks and Antietam he was promoted to the rank of major general. He was assigned to the command of an army corps in the army of the Cumberland and then to the command of the army of the Tennessee. He accompanied General Sherman on his march to the sea and was present at the surrender of General Johnston near Durham, North Carolina, in 1865. He was appointed commissioner of the Freedmen's Bureau in 1865 and remained in this office until 1874. It was while serving in this capacity that his interest in a university for the Negro population arose. He was regarded by a contemporary as "the American Philanthropist, the Commissioner of the Freedmen's Bureau, the true friend of the downtrodden and oppressed of every color and nation on the earth."

During February, 1867, the organization of the University was carried rapidly forward, and plans were made for the application for a charter from the Congress of the United States. The first draft of the application, presented January 26, 1867, was amended on February 6; and, having passed the Senate and the House of Representatives comprising the Thirty-ninth Congress, was approved by President Andrew Johnson on March 2, 1867. The anniversary of this day is observed as Charter Day at the University from year to year, with appropriate exercises.

The act to incorporate Howard University declared that "there be established and is hereby established in the District of Columbia, a university for the education of youth in the liberal arts and sciences under the name, style, and title of The Howard University."

The incorporators included Samuel C. Pomeroy, Charles B. Boynton, Oliver O. Howard, Burton C. Cook, Charles H. Howard, James B. Hutchinson, Henry A. Brewster, Benjamin F. Morris, Danforth B. Nichols, William G. Finney, Roswell H. Stephens, E. M. Cushman, Hiram Barber, E. W. Robinson, W. F. Bascom, James B. Johnson, and Silas L. Loomis.

PRESIDENTS COME AND GO

In the 73 years prior to 1942 Howard University had thirteen
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FROM PRAYER MEETING TO UNIVERSITY

presidents, two vice-presidents, and probably eleven acting presidents. Two of the presidents, Whipple in 1875 and Gregg in 1926 did not accept the honor. Of the presidents, twelve were preachers; one, Howard, a layman. Amzi L. Barber, John Mercer Langston, and Dwight Oliver Wendell Holmes, acting presidents at various times, were also laymen. Six were Congregationalists: Boynton, Howard, Patton, Rankin, Newman and Durkee; two Methodists: Gregg and Thirkield; one Baptist: Johnson; two Presbyterians: Sunderland and Gordon. Twelve were born above the Mason and Dixon Line and one, Johnson, below that line; one in Canada: Durkee. Three were chaplains in the House of Representatives or Senate of the United States: Boynton, Sunderland, and Rankin. Four were or had been pastors in Washington, D. C.: Boynton, Rankin and Newman of the First Congregational Church, and Sunderland of the First Presbyterian Church. The oldest, at the time of appointment, was Rankin—62; the youngest, Johnson—36. Howard was 38 when elected in 1869. All but one—Boynton—were college graduates. Boynton left college in his senior year. Gregg was a bishop in the African Methodist Episcopal Church. Thirkield resigned the presidency of Howard University to become a bishop in the Methodist Episcopal Church. The average term in office of the eleven active presidents was in 1940, 6 years and 6 months; the longest, that of Johnson, 15 years; the shortest, that of Gordon, 3 years and 1 month. Not one died in office. Smith died at sea on his way to Africa before entering upon the duties of the office, and Patton died upon the day his resignation took effect. Of the presidents who did not accept, one, Whipple, was white, and one, Gregg, was a Negro. Of the two vice-presidents, one, Langston, was a Negro, and one, Brewster, was white. Of all the presidents, only Johnson, the thirteenth, was a Negro.*

PRESIDENT JOHNSON'S PROGRESSIVE ADMINISTRATION

During the administration of President Mordecai W. Johnson, the University has made unparalleled progress in each of its schools and colleges: the Graduate School, the College of Liberal

* Howard University. The Capstone of Negro Education, Walter Dyson, The Graduate School, Howard University, Washington, D. C.

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Arts, the School of Engineering and Architecture, the School of Music, the College of Dentistry, the College of Medicine, the College of Pharmacy, the School of Law, the School of Religion and the Summer School.

Annual appropriations for the University were authorized in 1928 by an act of Congress, amending the Act of Incorporation of March 2, 1867, for the purpose of aiding "in the construction, development, improvement and maintenance of the University."

The College of Dentistry was reorganized and placed upon a four-year basis, and approved by the dental authorities of New York State in 1930. The Law School was reorganized and placed on a full day schedule, and was approved by the American Bar Association and the American Association of Law Schools in 1933. The School of Religion was placed on a graduate level and fully accredited by the American Association of Theological Schools in 1939. The College of Liberal Arts was placed on the approved list of the Association of American Universities in 1939. The Division of Social Work of the Graduate School was admitted to membership as a type one member in the American Association of Schools of Social Work in 1940. The College of Pharmacy was accredited by the American Council on Pharmaceutical Education in 1940. The School of Religion moved into its new home in 1939, formerly the Carnegie library building, and acquired an outstanding library collection of 39,000 volumes in 1940.

Funds have been secured from private philanthropy for faculty salary increases, for fellowships, for large additions to the several college libraries, and for specialized research. During the period since the passage of the substantive law in 1928, the capital assets of the University have been more than trebled, its book collection more than doubled, its movable and flexible scientific and educational equipment modernized and trebled, the total number of teachers increased by 60%, the total number of full-time teachers increased 98.7%, so as to place 88% of instruction in their charge, with the result that the University as a whole has moved 72% of the way toward a first class faculty and administrative staff, 67.5% of the way toward first class adequacy in flexible and educational scientific equipment and supplies, and more than 50% of the way toward a first class educational plant.

FROM PRAYER MEETING TO UNIVERSITY

Three years ago the salary floor was lifted for the entire rank of instructors. The average salary in this rank is now \$1,923 as compared with \$1,650 in 1926-1927. The average salary of full-time teachers in the assistant professorial rank is now \$2,584 as compared with \$1,822 in 1926-1927. In the associate professorial rank the average salary of full-time teachers for 1939-1940 was \$3,304 as compared with \$2,243 in 1926-1927. In the rank of full-time professor, exclusive of deans and administrative officers, the average salary is \$4,171 as compared with \$2,792 in 1926-1927, including deans. Sixty-five teachers at Howard have earned doctorate degrees while 45.78% of the Liberal Arts faculty have doctorate degrees.

Regulations governing tenure have been adopted and revised by the trustees after consultation with faculty and non-teaching representatives. A retirement system has been adopted providing an annuity of from one-third to one-half average annual income on payment of premium of 5% of the salary by teacher matched by similar payment of 5% by the University.

The achievements above-mentioned are milestones in the progress of the University which has yet a great distance to go in reaching its maximum efficiency. President Johnson expressed this quite effectively in his annual report for 1940-41 when he stated that: "The outstanding needs of the University, made increasingly clear during the year, were: (1) immediate increases in the number of teachers in the graduate school, in the clinical branches of medicine and in the school of engineering and architecture; (2) an increase of 30 in the number of mature teachers of professorial rank; (3) an increase of \$7,000 annually to make important supplements to the gravely deficient book collection in our library; (4) the doubling of funds for scholarships and student aid, especially for teachers in the South, who receive low salaries and may not otherwise find it possible to pursue the graduate work which they need to increase their efficiency; (5) increased funds for at least that minimum of research which is necessary to maintain a living mind in the members of the teaching staff; and (6) the following buildings: (a) a well-equipped building to house the school of engineering and architecture; (b) a modern building and equipment for the work in dentistry;

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(c) an administration building for the centralization and proper inter-relation of the administrative services of the University; and (d) an auditorium building which would contain provisions for the school of music, the department of art and the work of dramatics, and (e) an armory to accommodate the Reserve Officer's Training Corps.”

THE ALUMNI SERVE

The majority of Howard University's 11,106 graduates are serving as teachers, devoting their lives to the training of the youth and the building of a system of education in the South; 1,861 of them have become physicians and surgeons (the number approximates 48% of all Negro physicians and surgeons now practicing); 849 have become dentists (the number approximates 49% of all Negro dentists now practicing); 1,249 have become lawyers (the number approximates 96% of all Negro lawyers now practicing); 615 have become leaders in religion; 527 are pharmacists; 149 have entered the fields of engineering and architecture and other applied sciences; while 171 have gone into finance and commerce. In every Negro population center of the United States these graduates are at work and have had a major share in the development of the Negro people.

The College Chapel Problem*

BY CARL B. YLIVISAKER

IN a recent book, *A Survey of Religious Education*, L. L. Carpenter lists the following distinguishing marks of a Christian college: A Christian aim or objective, a Christian faculty, a Christian viewpoint or philosophy, a Christian spirit, atmosphere and life, a Christian program and a Christian product. An essential feature of the Christian program, he concludes, is the daily chapel service.

In making this observation, he is fully in accord with the best American traditions. Chapel worship was early introduced into the daily schedule of virtually every college founded during the Colonial period—Harvard, William and Mary, Yale, King's (Columbia), Brown, Rutgers, Dartmouth, and Princeton. So firmly rooted did the tradition become in the consciousness of early Americans that the practice continued in a number of state institutions established at a later date. Old grads cannot forget the impressive convocation periods conducted by the late venerable Dr. Cyrus Northrop of Minnesota University.

It was not difficult for the founding fathers of the Lutheran Church to fall in line with this grand old American tradition. Most of them were doubtless familiar with the custom in the lands from which they came. The spirit of worship pervades the campus of every real Lutheran college. Every church college has its chapel skippers and chapel despisers. The chapel program, nevertheless, has done something to millions of undergraduates. Eyes have been focussed on the distant scene. Lives have been transformed by the Spirit of God operating steadily through His powerful Word. The college sanctuary has been a place of solemn self-examination and of high and holy resolves. The voice of God has reached many a heart. Lutheran college graduates continue to testify that their tenderest memories cluster about the chapel

* A perennial college problem is the manner of making the chapel service the most effective. Here's a comprehensive discussion by Professor Ylvisaker, who has been interested in the problem for fifteen years as the professor of religion at Concordia College, Moorhead, Minnesota.

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scene. In the words of Dr. Otto Mees, it has contributed much "toward counteracting the ever prevalent danger in higher education, that, while being fitted to take their place in life, our youth becomes unfit for the Kingdom of God."

THE PROBLEM OF TIME

But there are difficulties which must be faced frankly and courageously. There is the problem of a satisfactory hour and length of period. The solution will of necessity vary according to local circumstances. Where the students are conveniently housed, the first hour of the school day is ideal. In many institutions a mid-morning period is more practical. A minimum of fifteen minutes should be set aside for corporate worship. A period thirty minutes in length will allow for orderly assembly and dismissal, unhurried devotion and the convocation features so indispensable to present-day college life.

THE PROBLEM OF ATTENDANCE

Far more difficult of solution is the attendance problem. The pioneer college president with his simple roll call technique secured almost one hundred per cent attendance, even of recalcitrants. The method has become impracticable because of growing numbers. The laxity and indifference prevailing in some colleges now obviously is no solution. Poor chapel attendance has a decidedly disastrous effect upon student morale, to say nothing of the spiritual life of the individual.

The answer must lie somewhere between the two extremes. Beginning with the very first orientation lectures, students should be impressed with the fact that chapel is a vital phase of college life, more vital than the academic routine. Various devices will be found helpful. An alphabetic seating arrangement, particularly of lower class students, facilitates orderly assembly and checking on the part of deans or assistants. Eternal watchfulness is the price of good attendance. Occasional truants ought to be admonished. Persistent absentees should be called before college authorities and solemnly warned. Incorrigibles should be invited to leave and affiliate with the like-minded elsewhere.

The example set by members of the faculty is of utmost import-

THE COLLEGE CHAPEL PROBLEM

tance. Profound scholars and mighty men of letters, walking humbly before God and daily entering chapel with bowed heads, leave unforgettable impressions upon the plastic hearts of undergraduates.

THE PROBLEM OF PARTICIPATION

We take up next the problem of participation. In this writer's humble opinion the college president ought to preside whenever possible and he should speak often. His voice ought to be the voice of the institution. It may be argued that pressing engagements require his presence elsewhere, but it is extremely doubtful if a president has any more important obligation than that of conducting chapel.

Ordained members of the faculty should speak regularly, lay members occasionally. It is good for the students to hear messages from local pastors and others representing the college constituency. Some schools definitely discourage the appearance of itinerants. Such a policy is obviously too drastic, since it would exclude from the platform visiting missionaries, church officials and spiritual leaders with a real message. Student programs are effective when arranged with discretion. Well-conducted hymn sings, sacred music sung or played by college choirs, orchestras, and other musical arrangements lend variety and interest to the chapel program.

There is much merit in the practice followed by some colleges of working out a long-range chapel schedule—the programs for the entire year planned in advance, or a semester at a time. Too much stress cannot be laid upon the importance of careful preparation. The student's continual complaint is that chapel talks are too often poorly prepared, and therefore, of little interest or value—so much boredom, as one expressed it.

THE PROBLEM OF THE PROGRAM

Finally, the problem of the program itself. There must of necessity be a well-defined purpose, or the time could more profitably be devoted to other pursuits.

First, it affords an opportunity of bearing witness to our historic Christian faith. "The poorest service which a school can render its students is to crush or to undermine the faith which

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they have learned at mother's knee and which was fixed in them through instruction in early youth. The richest heritage with which a school may endow the youth that comes under its influence is the positive conviction that in any crisis the soul may find safe anchorage in the eternal verities of God's revealed Word.¹ Then, too, there is a chance to bear witness to the special claims and aspirations of the founders and present supporters. Many colleges have made the sad mistake of selling their birthright and lifting up the heel against those at whose table they have eaten bread. Every institution has an obligation toward its sponsors which ought to be discharged in full.

Secondly, chapel affords an opportunity for individual and corporate worship. "The hymns and prayers and Scripture are to produce a feeling of the *presence of God*. The place becomes a sanctuary."² True worship seeks specific objectives. It aims, as one has noted, to bring about the contemplation of God, leading to personal conviction of sin; then confession to God, resulting in the assurance of forgiveness; further, communion between the freed heart and God, culminating in the experience of the communion of saints; and, finally, consecration to the Christian life generally, and, when the student is ripe for decision, to a specific life service.

The media of Christian worship are within reach of practically every college group. Reverent organ music helps to create atmosphere and mood. Dignified hymns and spiritual songs lift the soul into the very presence of God. The spirit within finds expression and release through the medium of prayer, both free and recorded. Prominence must be given to the reading of Scripture. Occasional unison or responsive readings help in holding the interest of the group and in enlisting active participation. A brief meditation, timely and suited to the needs of the college community, is always in place. Well-prepared, Spirit-filled messages from the Word do not return void. The Lord's Prayer, doxology and benediction, together constitute a fitting climax to chapel worship. In the writer's opinion much more extensive use should be made of our splendid college choirs and

¹ Dr. Mees, in foreword to *Refuge and Strength*.

² *A Survey of Religious Education*, Carpenter, p. 150.

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other student groups. Each has a real contribution to make toward a more impressive chapel service.

We may well conclude with the author of the chapter on "The Christian College" in *A Survey of Religious Education*:

Another differentiating characteristic of the Christian school is to be found in its chapel service. . . . It would probably not be difficult to find students in most colleges who object to chapel. The remedy lies not in giving up the worship period, or in modifying or eliminating its distinctively religious character, *but in making it more vital*. If there are any points at which the Christian college differs from secular institutions, ONE OF THESE OUGHT TO BE ITS CHAPEL.



A Layman Looks at Bible Courses

Being an interview by the Editor with
EDGAR HANKS EVANS, Indianapolis, Ind.

MORE and more laymen are becoming outstanding in their interest in the problem of Christian education, especially as it concerns the non-state-supported liberal arts colleges. Here is where the problem can be solved, they recognize. The schools which develop and train Christian leaders will determine the efficiency with which the issues are met on the battle-front of experience in the work-a-day relations. Christian education at the state universities involves other considerations.

About twelve years ago, Mr. Edgar H. Evans, prominent industrialist, civic and church leader of Indianapolis, became interested in the question of courses in religion in higher education. His interest and writings in this field, as well as his interest in general educational and civic problems, earned for him the degree of Doctor of Laws from Hanover College (Hanover, Indiana). Likewise, Indiana Central College (Indianapolis) conferred on him the degree of Doctor of Letters. Two years ago he wrote an article entitled "Let Us Develop Religion in College," which was printed in the October, 1940, issue of *CHRISTIAN EDUCATION*. Through the circulation of this journal, as well as through 11,000 reprints, this article had extensive circulation.

On June 6, 1942, it was announced that Wabash College (Crawfordsville, Indiana) will require for graduation a minimum of four semester hours in Bible and Christian religion, taken during the four years of college. Mr. Evans gave Wabash College, where he graduated in 1892, sufficient funds to establish a chair of Bible and Christian religion.

In recent years the editor had several interviews with Mr. Evans, and offers the readers of *CHRISTIAN EDUCATION* the opportunity of reading what a layman thinks and how he looks at the problem of Christian education. Naturally, we have permission to draw upon his printed statements as well as the personal interviews.

A LAYMAN LOOKS AT BIBLE COURSES

WHY A CHAIR OF BIBLE?

When an individual gives thousands of dollars to endow a professorship in a college, his heart must be very close to that institution and to that particular subject. Naturally, the first question concerned the reasons for the endowment of the chair in Bible and the Christian religion at Wabash College.

Mr. Evans was ready with a reply, which was more than the spur-of-the-moment answer. "I believe deeply that a knowledge of the Bible," he said, "an understanding of the principles of the Christian religion, and an acquaintance with comparative religions are vital necessities in the life of every college student. The courses might contemplate providing a background for our young men in the general philosophy of religions and in their literature and ideals. Naturally, since nearly all of our students are Christian, the study of the Bible and the evidences of Christianity will cover most of the time allotted.

"There are too many colleges," continued Mr. Evans, "in which religion is not a vital matter. The failure to develop and to deepen the religious interest and convictions of students, while giving them a college education, is due to two general causes. The first is the reduction of classroom instruction in Bible and religion to an insignificant place in the curriculum, or the elimination of it on the theory that courses in the Bible and religion are not of such cultural and educational value as to necessitate their inclusion among the many other requirements for graduation. This attitude is partly due to ignorance of the moral and religious results obtained by the many colleges numbering over five hundred which have given an adequate place to courses in the field of religion. The second cause is the lack of an adequate program of religion, and the absence of an active concern about religion by the faculty. The first is an educational and academic matter and relates to the college as a teaching institution. The second has to do with spiritual cultivation and with life. With reference to the first, that is, giving Biblical and religious courses a place in the curriculum second to no other, the independent and church-related colleges have a distinct advantage in that they have no legal inhibitions in such a matter. THEY ALL CAN DO IT."

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REQUIRED COURSES ESSENTIAL

With an emphatic gesture Mr. Evans concluded his statement as to why he was willing to invest in the establishment of a professorship of Bible and Christianity. Knowing that he had corresponded with many teachers and had read extensively on the subject, I asked him why he was so insistent on desiring required courses in Bible. "One of the weaknesses of the elective argument," declared Mr. Evans, "is the fallacious assumption that the Bible and religion are not of such importance intellectually as to warrant placing them on a basis of equality with any other subject. Biblical courses should be required because they will then be taken by all students. Where such courses are elective, they are taken by only a small percentage of the enrollment. During one semester of a recent year in a large eastern college, which boasts of a college of religion on the campus, only six-tenths of one per cent of the liberal arts students took religious courses.

"Some people have a blind spot when they view the elective system. The theory was hailed as a great advance in education, but it is not applied to what are considered curricular essentials of an education, such as history, science, etc. These are not elective, but are definitely required either by specific subjects or by fields of study. On the other hand, Biblical and religious courses are put in curricula as elective. Naturally, they are chosen last or not at all when a schedule of study is made up. The system has become an unwarranted, though probably unintentional, discrimination against the study of the Bible and religion.

"It is sometimes said that a college is teaching religion academically and adequately when professors of English, philosophy or history comment, as occasion arises, on some arguments, literary productions, or historical events which are related to religion, and that therefore required courses in religion are unnecessary. Such effort may be excellent, as far as it goes, but it is necessarily only fragmentary and supplementary, and is utterly inadequate to give even a cursory knowledge of religion. No professor would countenance the idea that history could be adequately taught by allusions to historical events during language and literature classes or that science would be grasped from formulae inciden-

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tally found in mathematical classes. Why should it then be thought that an adequate knowledge of the Bible and religion could be similarly acquired?"

WHAT LEADERS THINK OF THE BIBLE

Mr. Evans thinks much about what he reads, which is a characteristic too seldom found among Americans. We are given in great degree to rushing into action with too little thought. We demand a second front, with very little knowledge of the whole problem and much less knowledge of the detailed requirements. So, I asked Mr. Evans whether he believed great leaders and thinkers would approve of the definite stand he has taken on the importance of Bible study in the colleges. Immediately he referred me to the following statements which college trustees, presidents and professors of Bible should keep close at hand for constant use in such a day as this:

"Take all of this book (the Bible) upon reason that you can and the balance by faith, and you will live and die a better man."

—Abraham Lincoln

"Almost every man who by his life-work added to the sum of human achievement, of which the race is proud . . . has based his life-work largely upon the teachings of the Bible."

—Theodore Roosevelt

"A man has deprived himself of the best there is in the world who has deprived himself of this—a knowledge of the Bible."

—Woodrow Wilson

"The Bible has been a greater influence on the course of English literature than all other forces put together; the Bible is not only the foundation of modern English literature, it is the foundation of Anglo-Saxon civilization. . . . Everyone who has a thorough knowledge of the Bible may be called educated; and no other learning or culture, no matter how extensive and elegant, can form a proper substitute."

—William Lyon Phelps

"When I was asked which single individual has left the most permanent impression on the world, the manner of the questioner almost carried the implication that it was

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Jesus of Nazareth. I agree. Now it is interesting and significant that I, a historian, without any theological bias whatever, should find that he cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. . . . The historian's test of an individual's greatness is 'What did he leave to grow? Did he start men to thinking along fresh lines with a vigor that persisted after him?' By this test Jesus stands first."

—H. G. Wells

"A democracy must have leadership. Its leaders need the vision and the skills that only college training can give them. But we can prosper in peace only if our leaders are men and women of good will which expresses itself in service for their fellows. No source of this spirit of service has been found which is comparable with true religion. With devotion to an ideal of work for the welfare of man, implemented with the education necessary to make that work effective, the youth of our nation can make of democracy something truly great. It is for this reason that I feel justified in saying that I consider Christian education to be the most powerful factor in stabilizing modern society."

—Arthur H. Compton

VALUES TO STUDENTS

Knowing that Mr. Evans is a very practical man and desires to see results in any venture, I asked him, "Do you really believe the returns from the study of the Bible in college justify the large sum which you have invested in the establishment of the professorship of Bible?" Evidently Mr. Evans had thought of that long before the question was asked. He was acquainted with a "A National Survey of Courses in Bible and Religion in American Universities and Colleges," conducted under the auspices of the Council of Church Boards of Education, and printed in the October, 1936, issue of CHRISTIAN EDUCATION. He referred to the significant statements which students had submitted as to the values of Bible study. Presidents of colleges and Bible teachers frequently point out that these courses aid the students in placing religion as a fact and factor in human history, acquaint them with great literature, aid in developing a sense of values, give understanding of various relationships,

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deepen culture, and give a background for all modern culture. But the real question is: Do the students experience these values? It would seem that the answer is without question in the affirmative, in light of the following sentences taken from letters written by students

"Bible courses give a unified and extensive view of the ideas and characters of the Bible which are referred to more often than any others in literature or history."

"A study of the Bible develops a better appreciation of good literature."

"Bible study broadens our minds and gives us a path to follow if we wish to have a well-developed life."

"The study of the Bible gives larger outlook in other fields. Helps us to think. I have been jolted in this course so that I have had to do some thinking about certain problems. No other course has provoked me quite so much."

"The study of Bible and religion has rounded out my character, has developed a respect for living. It gives one a stronger and finer character, and puts something into one which was not there before."

"The study of the Bible has had a most decided effect upon me—an enlightened change."

"It has strengthened my religious faith; it has 'tuned up' my thoughts."

"My convictions have been immeasurably strengthened and clarified."

When the testimony of students is like the above, it would seem that there should be no question in the mind of anyone as to the necessity of requiring all students to obtain a knowledge of the Bible. Mr. Evans believes, "The issue is clear. The consequences are unavoidable. The responsibility of trustees and faculty for the decision and of alumni for its support is inescapable."

Mr. Evans was greatly sustained in his judgment when he read a letter from Dr. Arthur H. Compton of the University of Chicago, which has this closing paragraph:

"There is no question in my mind but that our national education would be greatly improved if some form of religious instruction were included as an essential part of our educational system. It should be included definitely as a part of a course in liberal arts instruction. It seems doubtful to me whether it is an appropriate part of a professional course. That such religious instruction should include study of the Bible goes without saying."

Certain Musts*

BY W. W. PETERS

TO refer to these days as critical is, to say the least, trite. I should prefer to refer to them as days of confused thinking and disturbed living. In saying this I am assuming that thinking affects living and if so, to improve living it is necessary to improve thinking. "As a man thinketh in his heart, so is he" is certainly no less true today than when uttered in the youth of human civilization. When we look back through the crooked and many times distorted path of human history we are forced to conclude that there has been all too little thinking on the one hand and evidently a lot of poor thinking on the other hand. As a result we are compelled to agree with the boy in the Geography class who, when asked "What is the shape of the world?," replied, "My dad says it is in the worst shape he has ever known it to be."

Using an effective expression often heard in my childhood in Virginia, "Things are in a mess." Yet however much wrong there is in the world, we should not lose sight of the fact that whatever is wrong is altogether the result of what is wrong with folks or people—both individually and collectively. If we would improve the world we must improve the lives of folks and this becomes definitely an educative process. To have better homes, communities, states and nations, we must have better men and women physically, intellectually, and spiritually. This will be made possible only when there is more efficient education in the home, the school, the college, and the church. To these more formal educational institutions should be added the cinema, the radio, the forum and the press.

Up to this point, I have not said anything with which many or probably all of you would disagree. You could no doubt state my ideas more eloquently and more intelligently. At best and by whomsoever spoken, however, they are only so many generalities which to be of worth must be broken down into specific at-

* This is the address of Dr. Peters at the time of his inauguration as the seventh president of McPherson College, McPherson, Kansas, on February 21, 1942.

CERTAIN MUSTS

tainable goals and must be made functional in all the areas of human thinking and living. "This do and thou shalt live." "He that knoweth to do good and doeth it not to him it is sin."

To get our bearings we should be most seriously conscious of the fact that we are met as a small group of free men and women in the quiet and peace of this free institution, the church, along by the side of its child another free institution the college. Then too, we should be loyally and profoundly mindful of the fact that we enjoy this privilege because our founding fathers inspired by Greek philosophy and by the Hebrew and Christian religions conceived a nation and founded it upon the proposition that all men are endowed by their Creator with certain inalienable rights among which are life, liberty and the pursuit of happiness.

Political, economic, educational, personal and religious freedom are being threatened in the present conflict and in a larger way than ever before in the world's history. In fact this present world conflict is more than a war of political and economic struggle for certain advantages; it is a conquest on the part of modernized paganism to destroy the democratic concept of life which has resulted from the social and ethical principles found in the Hebrew and Christian religions.

Important now among the functions of our church-related colleges is that of helping to keep alive and of increasing the intellectual, cultural and spiritual resources so that there may be a pattern of thinking and a type of social organization which will preserve and make more effective the democratic way of life in the post-war period.

Many of us recall that we were motivated in the first world war by the intriguing slogans: "This is a war to end war" and "This is a war to make the world safe for democracy." However ennobling the motive we were disillusioned by subsequent events and experiences. Now it seems that we are fighting to see whether or not there shall be any democracy left in the world when the present conflict shall cease.

In my way of thinking one of the most hopeful signs is that among the world's statesmen, professional men, educators, business executives, laborers and religious leaders are to be found a

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great multitude who were mature at the time of the first world war and are now in a position to profit by the experiences (including the mistakes) which produced the present war.

Over and over one hears the statement, "we won the war of 1914-1918 but we lost the peace." Now we are hearing the statement from the President and Prime Minister down to the man on the street, "we must win the peace." To this declaration we can all subscribe and it is to this end that I shall address myself.

I boldly and positively announce the conviction that the preservation of our freedom rests definitely and undeniably upon education and religion. However strong a nation or people may be materially its ultimate test of strength is in its moral integrity.

In an address before the Joint Dinner of the Association of Junior Colleges at Baltimore, Maryland, January 2, 1942, H. M. Prentis, Jr., President, Armstrong Cork Company, Lancaster, Pa., past president of the National Association of Manufacturers said, "Is it not high time to plan purposefully and effectively to the end that no man or woman shall be graduated from any institution of higher learning until and unless he or she has acquired an over-all working knowledge of the philosophic and religious principles that underlie the American Republic?"

To this question I reply by saying that to this end McPherson College renews her purposes and pledges to act more intelligently and effectively if possible in the future.

To begin with we must come to understand that whatever may have been the external factors that provoked Germany and Japan to set out to conquer and to bring into subjection the rest of the world the basic cause was internal. The Fuehrer of the Reich and the Emperor of Japan are results rather than causes. They along with their blindly submissive followers are the products of generations of teaching such as the highest honor is to die at the order of a commander. In these countries the state is supreme and men have become fanatical in their self-sacrificing blind obedience. In the language of a recent book concerning present day German, "Children are born and educated to die." To this might be added the fact that the youth are indoctrinated with the ideas that: might makes right; the end justifies the means; to the victor belongs the spoil; and the German people constitute the "master race."

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The religion in Nazi Germany and that in Japan is definitely anti-Hebrew and anti-Christian. It is modernized paganism. When a man's object of worship is no higher than himself, there is little likelihood of betterment.

If men in their social, economic, political and ethical behavior have become so by the processes of education then it becomes imperative that society through its educational agencies seeks to eliminate the evils of paganism and to produce the fruits of righteousness as found in the religion of the Gospel of righteousness, truth and brotherhood.

This means that mankind must be led to believe and to practice among other things the following fundamentals:

1. We must believe that the earth is the Lord's and the fullness thereof. There is one God, and all men are brethren. There are no superior peoples. People differ in degree and not in kind.

2. We must believe and practice the fact that human values are the supreme values. Men are ends; things are means. (Practice the story of the good Samaritan.)

3. We must understand that one's intellectual and spiritual nature can master and control his organismic drives and urges, and man must control for the common good the products of his creative genius.

4. There must be knowledge of, obedience to, and respect for both the laws of God and the laws of nature.

5. There must be respect for competent authority and a willingness to render service for value received.

6. Work must be considered a virtue and self-imposed idleness a vice.

7. There must be an ingrained respect for law and order.

8. True freedom both for the individual and the group is something to be achieved and must be merited through disciplined living.

9. If there is to be wholesome living there must be profound respect for one's person.

10. To be strong and honorable one must assume responsibilities as well as accept privileges in a free society.

11. Human nature in its acquired traits can and must be changed.

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12. There must be the acceptance and the practice of the long-time view of achieving a peace among the nations of the world based upon :

(1) A provisional peace to allow a cooling off period in which there will be a cooperative controlled period of economic and industrial readjustment and the prevention of widespread civil wars, pestilences and plagues.

(2) A permanent peace not determined by the militarists but by an assemblage of statesmen, economists, educators, labor leaders and churchmen.

(3) Economic security for all nations in which the interests of all men and women will be provided in a treaty written in a universal moral language, understood and interpreted by all alike. (The Golden Rule.)

It is for our colleges to provide educational environments that are intellectually stimulating, physically attractive and healthful, socially wholesome, morally sound and spiritually strong.

John Ruskin spoke wisely when he said, "The entire object of education is to make people not merely do the right things, but to enjoy the right things; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just but to hunger and thirst after justice." Unless we can find a way to bridge the gap between our material achievement and our lagging social program we are doomed. Teachers, parents and ministers must become expert in human engineering. In the days ahead we will need to learn to deny ourselves non-essentials. Self-discipline and the simple life including total abstinence in reference to beverage alcohol ought to become cardinal virtues. Hollywood must be kept a source of entertainment (plenty of room for improvement) and not allowed to become our national school of ethics, political policies, economics, social behavior and family relations. To disarm the heart is the way to peace.

The small girl was not far wrong when she prayed, "O Lord! make all the bad people good and all the good people nice."

We must come to be ethical, not because we are afraid to be bad but because we enjoy living the good life and living it in a world that has become or is in the process of becoming a brotherhood.

Administrative Factors Which Influence the Religious Life of Church Colleges*

BY JOHN OWEN GROSS

IT is generally recognized that the development of a wholesome religious atmosphere in an institution of learning is dependent greatly upon the administration directing the college. It may be said that the choice of a college president has very definite bearing upon the life of an institution. Sometimes a tax-supported institution, because of the genuine religious interest of the president, becomes known for its moral and spiritual tone, and a church college when its administration is indifferent or unconcerned about religious matters, loses its power and vitality as a spiritual force. It is impossible to dissociate the spiritual tone of an institution from its administration. Some students of college policy who are genuinely concerned about the spiritual side of the church's schools, do not share the view that contributions of the church should be earmarked for the department of Religion, but hold that the institution receiving aid from the church should be held responsible for making its total life genuinely religious.

In a study made this year by the Board of Education of the Methodist Church, it was found that the colleges recognize that three factors greatly influence the effectiveness of their religious work: (1) the selection of a teaching personnel that is sympathetic to the spiritual mission of the institution, (2) adequate provision for counseling students on personal problems, (3) recruiting of students who possess an aptitude for spiritual things.

* The influence of the administration in the religious life of colleges is often neglected. The subject is discussed in an objective manner by the former president of Simpson College, Indianola, Iowa, who is now the secretary of the Department of Educational Institutions (General) of the Board of Education of the Methodist Church.

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1. CHRISTIAN TEACHERS

When a study was made of the Christian educational institutions in India by a commission of American educators and reported in the volume, "The Christian College," it was found that the native non-Christian teachers recruited in India for the Christian colleges outnumbered the native Christian teachers two to one. This Commission observed that a Christian college was difficult, if not impossible, with an instructional staff preponderantly non-Christian.

In an article prepared by the late Dr. W. M. Alexander, and Mr. Boyd M. McKeown, Editor, for *Christian Education Magazine*, in May, 1935, the following statement appeared:

The concern for the religious welfare of its students will lead to the active encouragement of a definite religious program on the campus and to a rigid insistence on high personal and religious qualifications in every person brought to the faculty organizations. Perhaps of all the things an administration can do officially to promote the religious effectiveness of its program, none is more important or more potent in its influence than is the selection of the right kind of teachers. Edwards, Artman and Fisher reported that in a study of twenty-three leading colleges and universities, they found that invariably the personal attitudes and qualities of the administration and faculty determined the tone of the entire institution. Former Warden Bell of St. Stephens College has said, "The factor that preeminently sets the religious tone of an institution is the character of the leading members of the faculty and the administration."

In most of the church-related institutions the faculty members are classified in three groups. The largest portion of the faculty consists of individuals who may be described, for want of a better expression, as spiritually-minded men and women. They radiate the qualities and graces that are the direct results of genuine Christian living. Another group of faculty members is listed as being only nominally religious. They are teachers who make their religious ideas to be subservient to their intellectual endeavors. Then occasionally there are teachers who are definitely agnostic, cynical, or hostile to religion. Since most institutional work centers about leaders, there is little doubt that the objective held for a Christian college is more rapidly realized if attractive Christian leaders are in the majority.

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The employment of a teacher for a church college requires several qualifications, in addition to the religious one. A college faculty must possess a scholarly attitude toward the search for truth, and a deep interest in learning that will sustain and develop the institution's academic life. The pressure for accreditation with its emphasis upon high scholarship has influenced profoundly colleges in their choice of personnel. Prospective faculty members who meet the standards for training made for teaching positions by the accrediting agencies, must spend from one to four years in a graduate school. Graduate training is tied very closely to research work, and candidates for the higher degrees, demanded for teaching positions, after narrowing their fields of interest for several years often emerge with a diminished interest in religion and persons. This sort of training that so greatly affects the cultural life of candidates, partly explains why it is hard for a college to secure teachers capable of having wholesome and extensive out-of-class faculty-student relationships.

A significant claim and valuable talking point of the small Christian college is that a small enrollment permits closer contacts between students and teachers. The limited financial ability of the church college threatens to annul this claim. Where salaries are below the level needed for proper training or continuous growth, a college can easily secure some faculty members concerning whom there may be doubt about the value of the contacts between them and the students. One prominent college president who wishes to fill a vacancy in one of his important departments, remarked that the persons that he desired were beyond his financial reach. If the churches do not increase the financial assistance to their institutions, it may be necessary for the colleges to eliminate from the curriculum many courses that they are now giving and adopt the policy of fewer courses but stronger teachers. The choice of contact with great persons, and not subject matter, still stands as the one worthwhile claim of a small church college. Since stimulation afforded by rich personalities has always been one of the best elements contributed by a college to the life of its undergraduates, the church college should reinterpret to its constituency that its greatest value as an educational force and character-building institution goes beyond the curriculum.

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2. ADEQUATE STUDENT COUNSELING

The Liberal Arts College by Reeves and Russell, published in 1931, cites the need for personnel counseling in our Methodist institutions. It was stated then that the high percentage of students who had difficult personal problems, justified administrators in providing adequate advisory service for them. No effort has been made to determine the extent that colleges mentioned in this volume have improved this work during the past ten years. However, most of the administrators in denominational colleges believe that the work is not adequate, and still desire to enlarge their plans for counseling. The chief concern of a college student ten years ago was a vocation. Today his immediate concern is his relationship to the international crisis and its implications. During the coming days youth will need careful guidance to keep their emotional poise and spiritual balance in this upset world. The church-related college should not fail them.

Many of our church colleges do not have persons who are able to utilize the modern techniques now available for helping students to make vocational choices that fit their aptitudes. There are some institutions which give at the opening of school a battery of tests to freshmen, but do not refer to these tests again for counseling after the opening week. The Christian program of an institution can be greatly enhanced if there is found on the faculty an adequate number of teachers who have been properly trained to furnish the needed personnel service. In order to increase on the staff the number of members who are able to do personnel work efficiently, one administrator has suggested the possibility of having the college pay a portion of its teachers' summer school training, with the understanding that study programs include at least one course in personnel work.

In addition to the formal, organized programs of counseling, is the informal guidance that is inevitable by the house mothers, proctors, etc., in dormitories and fraternities. The small salaries paid for those positions limit the choice of administrators. Fortunately many colleges have been able to find cultured women to act as housekeepers for expenses. The importance of selecting emotionally poised persons with unquestioned convictions about the spiritual and moral development of the youth should

RELIGIOUS LIFE OF CHURCH COLLEGES

not be overlooked. The strategic places which these persons fill make it imperative that they possess sound Christian character.

One prominent church leader has asked if colleges would be interested in having the services of some young people who because of their desire to serve have expressed a willingness to give two or more years as "visiting instructors." They would receive only subsistence allowances and would not be eligible for appointment leading to tenure. They would give part-time to teaching and the balance would be spent in counseling and other work to promote the spiritual life of the students. He envisions that such a plan, so hedged as to prevent administrative complications, might be one of the ways that the church college could help make good its claim of individual attention to students.

3. SPIRITUAL QUALITIES OF STUDENTS

The religious life of the campus is also affected by the cultural and religious background of the students who attend it. When a college begins to draw certain types, such as high or low quality students, students interested in music, athletics, debate, etc., it is not easy to shift the appeal. One institution that had a disproportionate number of poorly prepared students, found that it unconsciously conditioned certain communities to send such persons to it. The influence that attracts students to church-related colleges is not a denominational one and the enlistment of 75% to 80% of the students from the homes of any large denomination offers no promise that the students will have spiritual aptitudes or common religious interests that will lift the religious life of the institution. If 60% to 80% of the students have an interest in the spiritual interpretation of life and a deep interest in the improvement of the social order, there would be an impact made upon the college's life. This can be effected by the church college putting its emphasis upon the building of churchmanship and training for Christian vocations. This would definitely gear the college into the educational program of the local church and give it deeper significance in the life of the church. The investment that the church has in its educational institutions justifies their effort to attract youths who offer high promise in helping the church to realize its spiritual mission.

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In order to have all church colleges become veritable magnates for the persons who may profit most by them, the entire student atmosphere of the campus should be conditioned to attract such students. This can only be done by emphasizing the qualitative part of every phase of the institution's life. This sort of a program does not mean that piety will be proffered instead of scholarship. The fact is, spurious academic work is just as detrimental to student character as vulgar dramatics. The homogeneity that a church should aspire toward is the kind that promises to deposit in the nation's life the noblest quality of spirituality.

The church college cannot rely upon its sacred historic connections to assure continuance of its effective religious work. It must have a Christian faculty and staff, a campus program that provides adequate personal guidance for its students and qualitative atmosphere that draws to it the youth of high promise to serve the spiritual needs of the nation.

A President Looks at the Alumni*

BY BENJAMIN F. SCHWARTZ

THE distinctive qualities of character which an alumnus of the church-related college should possess in relation to society warrant a particular emphasis, especially in view of the present social crisis. The alumni of our church-related colleges may be expected to make a distinctive contribution to the solution of social problems.

It is a fact that both in normal times and in distinctly abnormal days leadership in social adjustment has come from the church-related colleges. Most of the reform movements in the last century have been promoted by the church, and, as an institution of the church, church-related colleges have had their share in the production of the leadership for these movements. It would seem, therefore, that a certain social ferment constitutes the very genius of our program. It would be strange indeed if our alumni escaped this influence.

PROPHETIC VISION

In the first place, church-related colleges are more closely identified than other educational institutions with the stream of prophetic vision and vigor which has flowed down through the centuries in the channel of the Hebrew-Christian tradition. Not only the pulpit and synagogue, but perhaps even more frequently the classroom of the church-related college, has provided a sounding board for the prophetic message of Amos and Hosea and Isaiah, interpreted by such men as McConnell, Rauschenbusch, Steiner, Elwood, Ross, Silver, Ryan, and a host of others. There has been an underlying conviction that the church must speak through all its institutions as the collective conscience of the social order. The prophetic message has been carried by the printed page as well, but those who have heard it explained and enlarged

* In this article Chancellor Schwartz of Nebraska Wesleyan University, Lincoln, Nebraska, examines the distinctive qualities of character which the alumni of the church-related colleges should possess with special reference to their place in the solution of social problems.

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in classroom discussion, must have felt its influence to a far greater degree than the casual listener or reader.

It is not surprising that many students have gone out from such classrooms with the fire of prophetic zeal in their hearts. The idealism of youth did respond. It is not surprising that other students from such classrooms provided a receptive and responsive element for social reform in the community at large. As citizens and as members of the Hebrew and Christian communions they helped to determine national policies, to bolster community morale, and to furnish the mental framework for the construction of what we call social progress.

Church colleges have been accused of selling this birthright of prophetic vision for the mess of pottage of financial support from the privileged classes. There has been a measure of truth in this accusation. But on the whole their record has been one of steady and consistent leadership. In spite of heresy-hunting and thinly disguised persecution individual prophets have carried on in college classrooms and from chapel platforms quite as successfully as from church pulpits. Whenever this has been at the expense of another type of profit to the institution the human values have generally received first consideration. As a result, many a college, small in size, is nevertheless mighty in influence. In spite of the sneers of those who worship bigness, good things continue to come out of Nazareth.

SOCIAL STRATEGY

Another way in which alumni of our church-related colleges have served has been through an effective social strategy. The church-related college has not only sought to give them an underlying faith in the ultimate triumph of goodness, decency, and righteousness in the social order, but it has also sought to train them in the practical working out of the details of a social program as such. Just as the physical sciences need the laboratory so the social sciences set up a laboratory technique. Along with the searchlight function of the prophet they sought to develop the constructive statesmanship of the builder. It is not enough to illuminate the sore spots in the social order. They must also shed light upon the constructive, healing possibilities and help work them out in practical application.

A PRESIDENT LOOKS AT THE ALUMNI

The church-related college community, therefore, has been in a peculiar way a laboratory to try out certain cooperative enterprises among the students themselves. In many instances there have been so many projects in operation that the individual student has found himself involved in a far too strenuous program for his own good. However, the atmosphere of the college is not much different in that respect from the atmosphere of the average community. As a result, the alumnus who goes out from the church-related college campus is in a better position to recognize and remedy some of the abuses he finds in the community in which he decides to live. If he does not attempt to do so he is certainly not living up to his opportunities.

COMRADESHIP

In addition, he has learned a valuable lesson in the comradeship of the campus. He has shared in a working program with other high-minded, idealistic young people in an atmosphere of purposeful service. It is an undeniable fact that some of the social results achieved in this campus experimentation have conditioned the alumni for an admirable type of social adjustment later. After all, the most effective solvent for human animosities is not some high-sounding panacea but is rather the simple formula of getting together and trying to understand those who differ from us. Likewise, the most effective generating force for active good will among persons who by training and experience may be widely separated in their outlook, is a creative and happy cooperation in carrying out some worthwhile campus project. In other words, the comradeship of the church-related college campus is one of the finest training schools for creative social service which may be found anywhere.

Dr. Edmund E. Aubrey, Professor of Christian Theology and Ethics in Chicago University, has stated this point very effectively in a recent article appearing in the quarterly, "Religion and Life," in the fall number. "Peace, freedom, security, plenty, justice; these are empty words until there is breathed into them the creative spirit of religion. By religion I mean holding a view of the universe which gives intelligible meaning and grounding to moral ideals and dedication of our lives to the faith that this

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view of the universe is sound. This is a task for our colleges and universities above all. To the Christian college falls the special task of clarifying the meaning of a Christian society and training potential leaders in the attitudes required to make them capable of public service in terms of Christian ideals and faith."

It is the firm contention of this writer that in spite of all the abuses which one finds on the campus of the average church-related college there is a process of training which goes on there, particularly when it is stimulated through the influence of a truly dedicated and effective personality whose influence radiates from the classroom, which actually results in the most effective type of social training. Students so conditioned do possess a distinctive quality of character in relation to society which should act as a leaven in exactly the way the Master suggested that it would.

DYNAMIC IDEALS

Something deserves to be said about the vocational guidance program of the church-related college and its influence upon the alumni of the institution. A good many of our tax-supported schools have quite frankly copied their vocational guidance programs from the church-related colleges. Yet, copy as they may the mechanics of such a program, the fact remains that tax-supported schools are so conditioned that they can never fully approximate the church-related college in successful vocational guidance. The best they can do is to relate vocational responsibility to such ideals as patriotism or community service. The church-related college, on the other hand, relates its vocational guidance program without apology to frankly religious ideals. Loyalty to the will of God and to service in His kingdom are incomparably more dynamic as factors in molding social adjustment and community sentiment than patriotism or any lesser ideal. Alumni who are unreservedly committed in their vocational choices to carrying out the divine order of life should hold a certain dynamic relation to the social order which results in leadership, poise and efficiency in all departments of life.

It must be stated frankly, however, that it is presumptuous to claim unqualified success in all these areas for the church-related college. Many times we fail and fail miserably. Yet the differ-

A PRESIDENT LOOKS AT THE ALUMNI

ence between our failure and the failure of tax-supported schools is that ours is a failure in spite of the possibilities of our program while theirs is a failure because of the limitations of their program. That is to say, the church-related college and its alumni have been committed to the program of the only practical radicalism which society can tolerate. Explosive radicalism of the pagan type which is doing its deadly work in the world today is as repulsive to the Hebrew Christian tradition as it could possibly be, for the church is committed to a doctrine of the radicalism of repentance. Such radicalism strikes at the roots of character. The patchwork of social reform which is based upon unregenerated human nature can never work effectively. Neither can the destructive radicalism of revolution in the long run justify itself before the world.

The supreme opportunity for religious radicalism to capture the intelligent leadership of community, national and international life is just ahead. Quoting again from Doctor Aubrey, "We are entering a period in American culture where the leading strings of a declining European background must be cut loose and the indigenous American culture be developed from the rich heritage which Europe in a happier day bequeathed to us. Whether this American culture of the future shall be Christian or not becomes a question of the greatest seriousness. It is by no means certain that America will be a Christian country. That is for the church to say, if it will accept the challenge. One of the greatest assets which they possess for this great task is the church colleges. If the church colleges become more truly Christian and more completely intellectual they can furnish the leadership required for this high calling."

It is for us, the church-related colleges, so to improve our program that both in the classroom and in the campus relationships there shall be a training school for a type of leadership which can shape society into some semblance of the Kingdom of God. From such colleges should go young men and women socially adjusted, poised and ready to remake their segment of society after the pattern of Christian Brotherhood which they have learned to apply successfully in their college days.

Church and College Unity— A Requisite for Peace

BY JEAN BORTHWICK*

COLLEGE students, being blessed by greater opportunities than the average citizen, are in turn burdened with greater responsibilities. On our shoulders must rest the responsibility for a world of peace, harmony, and good will among men.

At the present the outlook is especially foreboding. This should be a challenge; it is at such trying times that we catch visions of a more ideal world and are imbued with the spirit of progress toward our ideal. Striving for this ideal is obviously the college students' responsibility, since they are seekers after truth. They must be instrumental in freeing the world from the shackles of ignorance, greed, and hate, which are the source of all wars.

But there must be a way of infusing college students with these ideals. Our past history has proved that intellectualism alone will not solve the problem. The world has never lacked for great minds, as we can see from the scientific progress of the past century. Knowledge must be linked with consecration to an ideal to be a blessing to humanity. Observe the recent decade. Mental ingenuity has been used to befog and befuddle the thoughts of men. Intellectual cleverness, a knowledge of facts, and the possession of skill . . . can confound freedom as well as safeguard it.

WHAT THE CHURCH CONTRIBUTES

Here is where the church must assert herself. The church is the instrument of God upon earth, and as such it must bear the torch of light and truth to mankind. Many times it has been an imperfect instrument, to the extent that at times it held men in darkness instead of liberating them. Yet she is the bride of Christ,

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and the victory is hers through Christ. Therefore it is only as the church works through the college and university that our youth can be trained for consecrated leadership, to direct a world of imperfect men to do away with the damnable institution of war.

The problem of war will not be solved by getting rid of Hitler, for if he were out of the picture, another Hitler would arise to take his place. We must rather ameliorate the conditions which give rise to Hitlers and Mussolinis. We must organize a system in which small nations will be enabled to live peacefully and to secure their needs in a world market. It must be a world in which the exploitation of race, group, and nations by other races, groups, and nations will be given up.

In an article entitled "*Education for the Common Defense*" appearing in *Education*, March, 1941, Roscoe L. West presents three ways in which colleges can promote such a world order. First, we must practice democracy in the college community. Second, the college community should be imbued with a spirit of critical inquiry. "Such an attitude," he says, "does not need to breed disrespect for tradition, nor lead to the embracing of every new whim for . . . Correctly handled, it should develop students who are realistic, but not cynical, knowing that satisfactions come from striving and not from contemplating a possible perfect world." Third, the person in the college community must develop a sense of social responsibility.

These points are all steps along the way. But Mr. West fails to go far enough. When college students are moved to carry out these suggestions, all will be well and good. But the average American college student does not act according to the best social principles just because he is told it is best for society. There must be the motivating force of love, the redeeming love of Christ. So it is to the church that we must look for guidance, for the greatest social concepts. The educators must realize that if they are to teach youth the principles of social welfare, the ideals of a peaceful world, they must inculcate into the spirit of youth the Spirit of the source of these principles.

The mental confusion of the present is due not to the lack of knowledge but lack of character. When hand in hand with knowl-

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edge goes reverence, then a larger world and more attractive one will open its friendly portals. Where mind loses counsel of the soul, discord follows. The proper integration of physical, mental, and spiritual truths, which will restrain individuals from the misuse of knowledge, is the basic principle of peace.

Once the necessity for religious education in colleges and universities is recognized, then comes the problem of how this church and college unity is to be achieved. In the early history of our country this was no problem, for there was no separation of religion and education. The first colleges were established for the purposes of maintaining a scholarly ministry, as explicitly stated in the charters of Harvard and William and Mary. Such colleges as these gave the training to the majority of the great men who were responsible for the formation of the republic and for the cultural refinement of the early life of the nation.

A DANGEROUS TREND

Statistics showing the trend of the church-related colleges at the present in our country give alarming implications. All nine of the first colonial colleges have severed connections with the church groups which established them. Of the 162 now remaining colleges which were founded by the various denominations prior to the Civil War, 148 have become quite independent of the church ties. Is the church too slow to adjust itself to social changes and situations which are ever in a state of flux and evolution? Do the clerical leaders lack vision?

One important cause may be found in their lack of financial support. Many of these colleges were founded purely out of emotional zeal, and want of more substantial foundation spelled their doom. A great number of those which have managed to struggle through are unable to compare favorably with publicly controlled, tax-supported colleges and universities. Is the church justified in pouring its resources into anemic institutions which are decidedly second rate? It would be unethical, if not immoral to maintain these colleges where parents, out of loyalty, would send their unsuspecting children who naturally would feel resentful toward the church which caused them embarrassment when they left college to assume their rightful position in business or professional life.

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Whatever the answer to this problem, the fact remains that the trend is definitely away from church and college affiliations. This should be cause for great concern to later leaders in Christian education. If the church is unable to train a constant supply of consecrated and intelligent leaders, it will soon go into collapse. But there is yet hope for the church-related college in view of its brilliant record of the past and the fine standing of some of those yet remaining.

A CONTINUED CHALLENGE

In this hour when the props are being blasted from underneath our youth, the church hears her greatest call. She has given the country leaders in the past; she must give them still. These are not the days of the horse and buggy, or of the bow and arrow; these are the days of the airplane, the Rocket, the Zephyr, and the howitzer. The cost in blasted and blighted lives will be most disastrous unless the church wakes up to this challenge and gives of her best in men and resources to her colleges and universities to salvage from youth's own ranks those who will ultimately nurse the world back to sanity, to the new order of peace, harmony, and good-will of which we are dreaming. Are we dreaming in vain? It is up to the church.

Social Understanding: Help or Hindrance to Social Reform

BY HAROLD H. PUNKE*

DEPRESSIONS spread dissatisfaction and urge reform, because customary satisfactions are denied. Pre-depression conditions are concrete memories; we talk about "getting back" to what was—"back to normalcy." People usually lack the imagination to picture what might exist; how the "peak of prosperity" could further have improved general living conditions. The old is vivid and meaningful. But routine and habit are inadequate for grasping new possibilities; creative imagination is here demanded. Since imagining is reorganizing experience, range of imagination depends largely on range of experience.

Hence wide experience concerning people, values, social processes, etc., is more essential for persons initiating or accepting reform, than for those accepting the status quo. Reformers thus urge potential followers to understand social processes, not merely to echo slogans. Typical citizens are urged to learn about slum dwellings through noting bath room or sleeping arrangements; about nutritional problems of Southern share-croppers through seeing their meals; about conditions of mine labor through visiting mines; or about America's health problems through visiting homes and clinics. The same applies to taxation, natural resources, population changes, educational needs, or armament programs. In social reform as in chemistry or elsewhere, generalizations become meaningful only when applied in particular situations. Hence the emphasis on concrete social experience.

At this point anxiety may appear regarding the outcomes of

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social-science teaching in finishing schools and "aristocratic" women's colleges. Home life of students in such schools typically represents the end of the scale opposite that which reform would improve. Non-school experience too is largely with friends of similar status, or in travel with corresponding accommodations. Their lack of experience with conditions which reform would improve thus inhibits their social understanding.

But more thorough understanding may not automatically lead such groups to aid reform. Social understanding is equally important for efficient *aid or obstruction* to reform. Any society exhibits mass inertia to change, but leading reactionaries understand social processes, and how to forestall them when such processes are opened to their private interests. Hence mere insistence that the foregoing school groups understand social processes might only equip them with efficient tools, with no thought of how the tools will be used.

The question is obviously one of motive. Two aspects of the question emerge: how far do the schools characterized foster motives which favor reform, and how potent are schools relative to other influences in shaping motives in the social classes concerned? Without elaborating the nature of motive, it seems that insofar as motive is determined by self-interest, these groups will typically obstruct reform because it will decrease their own immediate advantages—although they might want to better the masses enough to avoid revolution. This conclusion at least seems logical, unless these groups are convinced that in the long run they cannot prosper unless the masses do.

If analysis of trends shows that failure to improve the relative status of the masses may lead to collapse of capitalism, as is sometimes suggested, with possible eclipse of present wealthy classes, a general understanding of this possibility within those classes would not necessarily lead to their general desire for reform. A major reason is that the interests of wealthy persons as a whole are not homogeneous; some will accept a reform policy as the only sane one for their class, whereas others will see opportunity for immediate individual gain in non-reform programs, and hope they can sufficiently anticipate any eventual collapse so as to ride the crest into port. Such persons understand social processes in general, but think of themselves as exceptions to any general rule.

Considered from the opposite standpoint, if well-to-do women are untrained in social processes, can they effectively hinder reform? They may be "well-intentioned" and "willing aids" to reform opponents, but would be impotent in formulating policies that resist attack. In history, self-willed but impotent royalty illustrate the point. The foregoing processes are not new—neglected social understanding within certain groups. Ruling political and economic classes have long enforced them upon the masses—keep them from understanding their interests so they cannot effectively struggle for improvement. The masses have thus been excluded from social participation through externally enforced ignorance, whereas the "classes" here considered would be excluded through the ignorance of aloofness—remaining high and dry as social currents change, like a mill on the bank of a shifting stream. As science involves search for new truth through understanding and revising the old, so democracy involves search for improved human relationships. Uninformed persons can in neither case effectively participate in the process—the search, no matter what the cause of their failure to become informed.

Hence persons interested in producing reform might well focus attention on social understanding among the masses—so they recognize their interests, and can accordingly evaluate proposals for change. If the masses are trained, and if the ballot is used to settle issues, the outcome is clear—the majority vote. The past decade, however, in Europe and elsewhere, suggests that if issues are to be settled by vote, stable reform must be accomplished by mass understanding of social processes, and of techniques for protecting gains already made.

Will the masses work in unison toward long-range goals? Analogous unity among the classes was above considered unlikely, because certain individuals follow the lure of immediate personal gain. Would not certain individuals among the masses, similarly motivated by self-gain, look upon the route to self-gain through general mass gain as a laborious route, and sense short cuts through deserting the masses and seeking identification with the classes? The past reveals a stream of such individuals passing from the masses into the classes, and subsequently losing interest

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in bettering the masses. Perhaps the classes have even tried to "buy up the brains" of the masses, because it was safer to enlarge the classes slightly than to have disruptive elements among the masses.

Three reasons are suggested for expecting this process to be less important in the future than in the past, if reformers secure social understanding among the masses. (1) If the average man, rather than exceptions among the masses, arrives at social understanding, there will be too many for the classes to buy up, marry, or otherwise incorporate into their group—to incorporate all would "dilute" the classes faster than kings ever diluted nobility through selling titles.

(2) If there are too many to draw off from the masses, the extensive social understanding remaining there will make it impossible for selfish minorities to confuse the masses regarding their interests. Here again, if the ballot is the means of settling issues, this point is important.

(3) An understanding of social processes will make it clear to the average man that the possibility of an individual climbing *out from among* the masses, which possibility existed for a few among the masses when there was no opportunity for all to arrive at social understanding, is not a possibility when all may arrive at such understanding. Thus if only one of a hundred has college education the one can advance his status markedly *relative* to the others, whereas if seventy-five or more have educational and other opportunities equivalent to his, there is no similar possibility for his advancement *relative* to others. The only way the one can advance in the latter case is in the sense of an *absolute* advance of the whole group. Thus when all have the opportunity of social understanding, improvement of social conditions and status becomes largely cooperative rather than competitive. The significance of this for individuals among the masses, who might under present conditions seek short-cuts to individual improvement through identification with the classes, is that they would find this an avenue of little appeal. More would look to improving their individual status through improving that of the masses—not through escape from the masses.

It seems, then, that persons interested in reform which aids the

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masses, can dissipate much energy in concern over wealthy persons who fail to understand the reasons for or instruments of social change. Concentration of effort to secure understanding among the masses who would profit by the reform, may well yield greater return for the effort expended. Help or hindrance to reform, therefore, is not only a matter of degree of social understanding. Motive for certain types of change, is very important in determining the action taken.

The religious, ethical, materialistic or other ideals which an individual has accepted, and has actually incorporated into habit patterns so that they seem automatically to influence thought and behavior, are therefore very important in determining what appears in a particular situation to constitute motive. This fact points to the importance of education in the field of ideals and values, as such education is related to education in the field of information.

Percentage of Theological Students Receiving Their Undergraduate Education at State Colleges and Universities*

BY R. B. MONTGOMERY

DURING the summer of 1941, out of personal interest, I sent a letter and an information blank to all leading Protestant theological schools in the United States in an effort to gather data which would show trends on enrollment of students in these institutions from differing types of colleges and universities. That letter stated briefly the purpose of the study and read, in part, as follows:

I hear from responsible sources the frequent claim that theological seminaries are enrolling their students in increasing numbers from state colleges and universities. It is natural that this should be true to some extent with the rapid growth of the state institutions of higher education.

In order to secure some of the actual data on this trend, I am sending the enclosed blank to a large number of theological schools. It seeks to obtain figures on enrollments for a twenty-five-year period.

It is not my purpose to make comparisons or to check on individual schools but to secure a picture of the trend.

The information blank called for actual figures each year for sessions 1916-17 through 1940-41. It asked for the enrolments under the following four heads. "Number enrolled from church colleges," "Number enrolled from the State colleges and universities," "Number enrolled without college preparation," and "Total enrollment." A number of the schools reported they

* Whence come the theological students? This is an increasingly important question. Church authorities have noted that more and more candidates for ordination have been trained in non-church colleges and universities. This paper answers the question to what extent students are entering theological seminaries from state colleges and universities. Dr. R. B. Montgomery is president of Lynchburg College, Lynchburg, Va. He is the author of "The Education of Ministers of Disciples of Christ," published in 1931.

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could not supply the data since records had not been kept through the years which would give the institutional sources of their students. General interest was expressed in the results of the study. Thirty-six schools returned blanks with data. A few institutions could furnish figures for only the later years of the period.

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The thirty-six schools returning blanks were: The Oberlin Graduate School of Theology, Harvard Divinity School, Crozer Theological Seminary, Eastern Baptist Theological Seminary, Southwestern Baptist Theological Seminary, Berkeley Baptist Divinity School, The Colgate-Rochester Divinity School, Boston University School of Theology, Iliff School of Theology, Virginia Theological Seminary, School of Theology of the University of the South, Hamma Divinity School, Luther Theological Seminary, The Lutheran Theological Seminary at Philadelphia, Lutheran Theological Seminary, Reformed Presbyterian Theological Seminary, Presbyterian Theological Seminary, Princeton Theological Seminary, Western Theological Seminary, Westminster Theological Seminary, University of Dubuque Theological Seminary, Bloomfield College and Seminary, Columbia Theological Seminary, Union Theological Seminary (Richmond), San Francisco Theological Seminary, Pittsburgh-Xenia Theological Seminary, Disciples Divinity House, Brite College of The Bible, Butler College of Religion, Evangelical Theological Seminary, Evangelical School of Theology, New Brunswick Theological Seminary, Theological Seminary of the Evangelical and Reformed Church, Bonebrake Theological Seminary, Bethany Biblical Seminary and Bethany Bible Training School, and Moravian Theological Seminary. These would seem to give a representative cross section of theological schools.

For purposes of presentation these schools have been grouped by denominations, and groups of denominations of the same general religious family. In some cases we have been somewhat arbitrary, in the groupings.

Since our chief interest was to ascertain the trend of enrollment in theological schools from state-supported colleges and universities, we are reporting only the results of the study on this point.

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The tabulation below presents the percentages of enrollments by years. It will be noted that the schools of the Church of the Brethren, United Brethren in Christ and Moravian have had the smallest percentage enrollment from state institutions and the Episcopal schools the largest. The percentage on totals indicates a trend, though irregular and small, toward a larger number of students coming from the state colleges and universities to the theological schools:

TABLE SHOWING PERCENTAGES OF STUDENTS ENROLLED IN THEOLOGICAL SCHOOLS WHO DID UNDERGRADUATE WORK IN STATE SUPPORTED COLLEGES BY YEARS AND DENOMINATIONAL GROUPS

	Baptist	Presbyterian	Lutheran	Methodist	Disciple	Episcopal	Evangelical and Reformed	Brethren	United Brethren	Moravian	Non-Denominational	Total
1916-17	9.8	11.3	8.6	8.3	.....	11.5	3.5	.....	.....	.....	17.5	10.4
1917-18	8.5	14.6	9.5	6.5	.....	0.0	9.7	.....	.....	.....	17.9	11.2
1918-19	6.2	8.9	8.9	5.7	.....	11.1	15.8	.....	.....	.....	14.4	7.8
1919-20	7.8	8.9	5.4	9.9	.....	10.0	19.1	.....	.....	.....	12.8	8.3
1920-21	12.6	8.4	3.4	9.5	.....	8.3	11.8	.....	.....	.....	10.7	9.5
1921-22	13.6	11.2	8.9	8.2	.....	12.4	21.6	3.6	10.5	.....	11.4	
1922-23	14.1	13.2	8.1	9.5	.....	21.5	19.4	2.6	10.8	.....	12.5	
1923-24	15.1	13.9	11.0	11.7	.....	19.2	15.2	0.0	7.3	.....	12.3	
1924-25	19.7	13.2	8.4	12.8	.....	7.7	14.9	0.7	12.2	.....	13.0	
1925-26	15.7	11.1	9.2	11.3	.....	25.3	12.4	0.4	10.6	.....	11.6	
1926-27	18.2	12.2	6.0	10.8	.....	24.3	12.4	0.0	5.8	.....	12.6	
1927-28	15.2	11.5	15.1	10.2	.....	21.3	9.6	0.0	12.2	.....	11.5	
1928-29	18.2	13.0	5.7	8.4	.....	24.4	13.4	0.8	9.3	.....	12.5	
1929-30	14.4	12.1	4.2	11.1	.....	25.1	8.4	0.4	6.2	.....	10.9	
1930-31	14.4	12.3	6.1	11.2	9.4	37.0	9.5	0.4	10.9	.....	11.9	
1931-32	14.2	13.3	8.4	9.9	6.9	40.0	8.9	1.9	12.1	.....	12.2	
1932-33	15.8	13.7	12.0	7.5	5.9	35.4	8.1	2.4	8.9	.....	12.5	
1933-34	17.6	13.4	11.9	8.3	9.8	50.5	4.2	3.4	12.1	.....	13.4	
1934-35	18.8	12.7	10.9	9.4	6.4	30.0	6.7	3.3	13.0	.....	13.3	
1935-36	18.5	13.6	7.9	8.4	12.3	30.0	6.8	3.3	6.8	.....	12.9	
1936-37	17.7	13.1	11.2	9.9	6.3	32.0	13.2	2.8	10.5	.....	13.5	
1937-38	18.3	17.4	8.4	11.3	8.8	32.0	13.8	1.1	11.4	.....	14.8	
1938-39	22.0	16.0	8.4	10.6	3.7	36.0	15.1	2.2	13.8	.....	16.0	
1939-40	26.3	16.7	10.8	10.1	9.3	33.0	12.4	2.5	16.0	.....	17.2	
1940-41	21.1	16.1	11.5	12.1	10.8	29.3	13.1	2.6	18.3	.....	16.4	

THE SEMINARIES COMMENT

Beyond the factual data represented by the percentages above there were estimates and interpretations given by other theologi-

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cal school officials in our correspondence which help to complete the picture. Some of these were in lieu of statistical reports which were not available and others were supplementary to reports.

I take the liberty to quote briefly from a number of these statements:

President L. Fuerbringer of Concordia Theological Seminary: "Practically all our students come to us from our own Lutheran preparatory colleges, because we educate only ministers for the Lutheran Church and the curricula at our preparatory colleges are arranged accordingly. State colleges, as a rule, do not give the necessary education in Hebrew, Greek, Latin, German and Religion."

Dean Clarence R. Skinner of Tufts College School of Religion: "The number of students who enter Tufts College from state colleges is negligible."

Dean Seth W. Slaughter, The College of the Bible, Drake University: "In the four years of my residence we have enrolled in the Bible College two students who have received degrees from State institutions. Our registrar doubts whether we have received more than a half dozen students from institutions during that time (15 years) who could be distinctly classed as graduates of state institutions."

Dean P. W. H. Frederick, Western Theological Seminary, Fremont, Nebraska: "In the past ten years we have not had over four per cent of students from state institutions. I am sure that we are experiencing no increase from such sources now, nor have we done so in these later years."

President J. Harry Cotton, Presbyterian Theological Seminary: "The increase in the number of men from state colleges comes at the time when church foundations in universities were developed. We now draw a number of excellent men from the state colleges and large independent institutions. Still a good majority of our students come from church colleges and recruiting for the ministry would suffer tremendously were it not for the interest of the colleges under church control."

Dean Frank H. Marshall, College of the Bible, Phillips University: "Phillips gets a few, very few graduates from state institu-

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tions. I am referring, of course, to students with degrees, as we do get quite a number of graduates from state junior colleges, and those who are still under-graduates in universities. Those who do come do not compare favorably with those of our own school who entered as freshmen."

Professor T. B. Maston, Southwestern Baptist Theological Seminary: "I was surprised when we made the study a year or two ago that we did not have as large a percentage coming from state schools and universities in recent years as we had a number of years ago."

Dean Angus Dun, Episcopal Theological School: "Off hand, I would say that a large portion of our students come to us from privately endowed universities and colleges, perhaps 10% to 20% from state universities."

President Theodore F. Herman, Theological Seminary of the Reformed Church in the United States: "Practically our entire student body is drawn from our own liberal arts colleges. I can see no good reason to suspect that our past experience in this respect will undergo marked change."

President R. C. Grier, Erskine College: "I am definitely of the opinion that easily 95% would come to us from church-related colleges as against 5% from state institutions. I cannot say that the trend indicated in your letter is observable with us."

Dean Colby D. Hall, Brite College of the Bible: "We have not had any such trend as your letter refers to. In all the years so far as I am able to check we have had only one man to come from a state university or any state college. It is my opinion that there will be more coming from state universities, but that it will be only a trickle and that if we depend upon it for our supply of preachers, we shall go short."

Registrar May Chapel Orr, Gordon College of Theology and Missions: "We could not answer your questions in detail but can state that we have enrolled almost no one from state universities over the last twenty-five-year period."

President T. F. Gullixson, Lutheran Theological Seminary, St. Paul, Minn.: "We are very fortunately situated in our church being intimately bound up with four accredited church colleges and from these the bulk of our student body each year comes."

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President E. C. Cooper, Lutheran Theological Southern Seminary: "There is only a slight trend, if any, in our seminary."

This report of findings would seem to speak for itself without attempting any definite conclusions. It is not as full or complete as we had hoped to have it. No attention has been given to the third classification, "Number enrolled without college preparation" as my personal interest was in the one field which has been the burden of this report.

It is my hope that this study will call attention to this problem in such a way as to cause all theological schools to keep a strict record of colleges from which their students come. This will help to determine accurately the trends on this problem which will be of increasing importance to the church, church-related colleges and theological schools.